

*Mr. Thomas Loggan.* 166

g. 12. — THE May 6. 166

*Firhard Romane once his bookes.* —

# Popes Canons:

wherein the Venerable and great  
Masters of Sorbone are confuted in these x. discourses  
following, with diuers other matters, as appear-  
eth in the Page next ensuing.

- Of the holy Supper.*
- Of the one onely Mediator.*
- Of Purgatory.*
- Of the Councell of Tollete.*
- Of the Confession unto God.*
- Of the Church.*
- Of Freewill.*
- Of Mariage and Vowes.*
- Of Fasting and Meates.*
- Of Images.*

Written in the French tongue by THÉODORE DE  
BEZA, and translated into English by T. S. G.

Beware of false Prophets which come to you in Sheepe's clo-  
thing: But inwardly are rauening Wolves. Mat. 7.c.  
Verse 15.

Scene and allowed according to the order appointed  
in the Queenes Maiesties Injunctions.

Imprinted at London for Iohn Perin, dwelling in Paules  
Church-yard at the Signe of the Angell, and are  
there to be sold.



# *¶ The Contents of this Booke.*

*Of the Holy Supper.  
Of the one onely Mediator.  
Of Purgatory.  
Of the Cōancell of Tollete.  
Of Confession to God.  
Of the Church,  
Of Freewill.  
Of Mariage and Vowes.  
Of Fasting and of Meates.  
Of Images.*

A Sentence interlocutorie , Taken out of the Registers of the high Court of Parliament of Heauen.

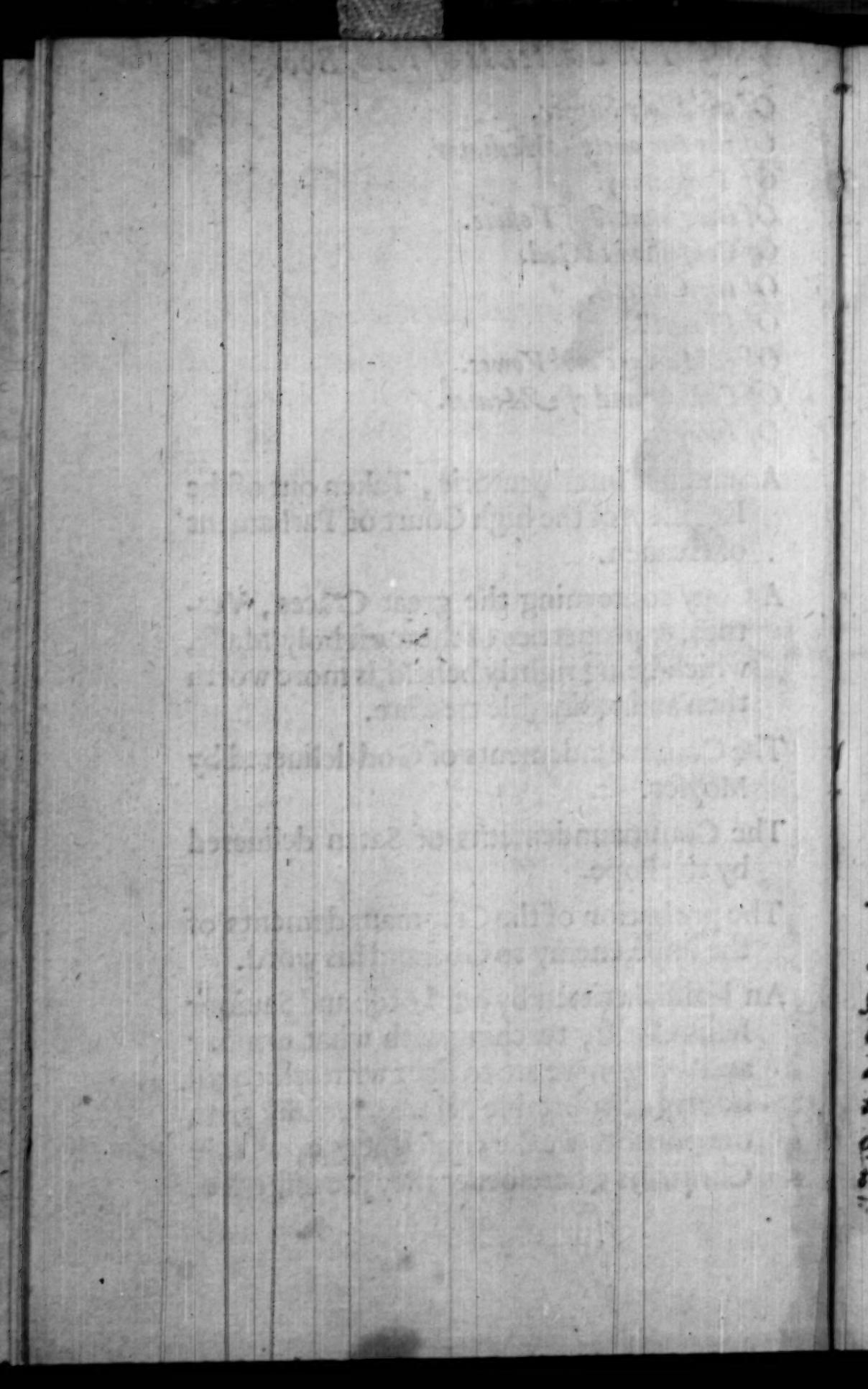
A Copy conteyning the great Craces , Vertues, & properties of the most holy Masse, which being rightly beheld, is more worth then an inestimable treasure.

The Commaundements of God deliuered by Moyses.

The Commaundements of Satan deliuered by the Pope.

The probation of the Commaundements of the Pope, enemy to God and his word.

An Epistle written by our Lorde and Sauiour Iesus Christ , teaching with what armour and weapon we are to fight with, which wil be very comfortable , & wonderfully glad, the poore & weake consciences of all true Christians wheresoever they are dispersed.



TO THE, RIGHT  
Worshipfull Sir VVilliam  
*VValgrauue Knight, encrease of al hea-  
uenly graces towardes the aduauncing of  
Gods glory and good of his Church:  
together encrease of Worshipp here  
in this life, and in the world to  
come life euerlasting, tho-  
rowe Iesus Christ  
our Lorde.*



After I had trāslated this smal  
Pamphlet (Right Worshipful)  
and had well considered of the  
great and horrible blasphemie  
which is daylie committed in  
the bigger parte of Europe,  
especially against the holy In-  
stitution of the Supper of our Lorde Iesus Christ:  
In steade whereof the Romishe Idolaters haue or-  
denarily set up and exalted amongst the poore, mi-  
serable, and ignoraunt sorte, a counterfaite & most  
blasphemous Sacrifice, by them called the Masse,  
a Sacrifice propitiatorie (as they saie) both for  
the quicke and the dead, to the great dishonor both  
of Iesus Christ & of his Church, which mine An-  
shor hath here very suffiently confuted and dis-  
proved.

proned aswell by the testimonies of the holy Scriptures, as also by the iudgement and opinion of diuers godly and learned Doctors: As Augustine, Ambrose, Ierome, Chrisostome, Epiphanius, Cyprian, Ireneus, Origene, Hilary, Athanasius, Tertulian, and others, ouer and besides many other grosse and palpable Idolatrous foolish superstitions: As Purgatorie, Auricular Confession, Free-will, Popish Vowes and Fastes, worshipping of Images, and such like: I thought it a Treatise (in my simple opinion) both necessarie and profitable to bee published abroade in Englishe, thereby to helpe the want of a greate number of my Countrey men, for the admonishing and warning them to beware of so execrable offences, and also to repulse the shamefull rashnesse, and most arrogant boldnesse of al such as haue dared to thrust out into the world so grosse abuses.

And for so much as this present Treatise shalbe censured and iudged of as many as reade it, according to euery mans phantasie and opinion, I haue taken boldnesse to make choyce of your Worshipp, as of an especiall worthie Gentleman and my very good freend (of whose curtesie I haue partly tasted) most humbly beseeching you to stand the Patronne of this my labour against all those that shall rashly pronounce sentence against this present worke, as men lightly esteeming of the whole Booke, either for the Titles sake, or els by reason of the slender view of some part thereof, before such time as they haue throughly read, understande, and examined

## DEDICATORIE.

it by the Scriptures, by which, every thing is to bee  
ouerruled and esteemed, and according to the same  
to be judged. Otherwise, it were an vncible parte  
( according to that saying of a certaine Lawyer in  
the Treatise De legibus ) for any man before he  
hath perused & read ouer the whole Law, to iudge  
and aunswere, by reading a peece thereof. S. Hilary  
also in his Booke of the Trinitie, beseecheth al men  
not to cōdemne him, before such time as they haue  
read ouer that which he hath written. Neither  
are we to regarde what the fautors or Suppostes of  
any condemned error saie. For by the Cannon, be-  
ginning S V S P E C T , 3 . & 5 . the Enemies and  
aduerte parties , maie not bee Judges in their owne  
causes. Wherfore, we must al, first, iudge iust iudge-  
ment as before God , who is the onely truthe: accor-  
ding to which, all, in the latter daies, shall by Jesus  
Christ be iudged. In the meane while, I beseech you  
Sir, to accept of this my poore trauell, as of a present  
offered unto you in token of good will, who wifsheth  
unto you a sufficient measure both of heauenly and  
spirituall graces , whereby you maie bee the better  
able to rule and gouerne in all such places as you  
shalbe appointed unto in this Commonweale, to the  
glorie of God and the benefite of his Church. Thus  
humbly taking my leaue, and craving pardon, least  
I haue troubled you ouer long, I commit you and al  
yours to the protection of the Almighty. London  
this 10. day of Nouember. 1584.

Yours Worships to command  
in the Lorde. T.S.

2. T ~~and~~ 2.11.

# LESVS CHRIST BEING IVDGE and President.

Of the holy Supper.

And as they were eating, Jesus tooke bread, and af- Math.26.26.1  
ter he had giuen thankes, he brake it, and gaue  
it to his Disciples and sayd, take ye, eare ye, this  
is my body.

And when he had taken the Cup, & giuen thanks, Mark.14.23.24.  
he gaue it them, saying, drinke ye all of it, for this  
is my blood of the New Testament, that is shed Luke.22.19.20  
for many for the remission of sinnes.

## THE APOSTLES OF OVR Lord Jesus Christ.



¶ our Sauiour Jesus Christ John.13.  
hath done, euен so will we doe, Math.10.  
without chaunging one iote of  
his holy Institution. For the  
Schollers are not wiser then the  
Maister. Wherfore, as we haue received the ho-  
ly Supper from the Lord, euен so beleue we and  
teache, and in the same maner receive we it and  
administer it. And as for your Pasle, wee knowe  
it not, because it is your Sacrament and sacri-

B. i. fice,

sice, and none of the Lords, being very well assu-  
red , that Jesus Christ hath consecrated for euer  
all those that are sanctified, and that by one one-  
ly sacrifice and oblation of his bodie.

## THE POPE.

In all the  
whole title of  
the celebratio  
of Masses, of  
and in the  
consecration.  
distin. 2.

A



V R holy Masse , is the very  
self same Sacrament , which  
is a sacrifice for the redemp-  
tion both of the quicke and  
the dead . For, of all the sa-  
crifices that euer were , this is the very best  
and the most excellent , in which cuen at the  
Priestes wordes the heauens doe open , from  
whence descendeth Iesus Christ with his An-  
gels attending there vpon him.

## THE APOSTLES.

Math. 24.  
Galat. 1.  
John. 6.  
The Church  
of our Sau-  
our Iesus  
Christ with  
the holy doc-  
tors thereof.  
John. 6. 63.

B Our Lord Iesus hath alreadie admonished vs  
that we shold not hearken to those which say, loe  
here is Christ or there is Christ. For if an Angel  
from heauen shold deliuer unto vs your new de-  
vised transubstantiation we would hold him ac-  
cursed. For through faith, we truely and in deed  
eate the body of Iesus Christ, & drinke his blood  
in the spirite which quickeneth, for the fleshe pro-  
fitech nothing. And these wordes haue we recei-  
ued from the Lord, which he hath saide to be spi-  
rite and life.

THE

The Apostles.

Of the Supper.

The Pope.

THE POPE.

B And wee must beleue vpon paine of euclasticke damnation , that the bread and wine are suddenly transubstantiated into the very naturall bodie and precious blood of Iesus Christ, such as great and long as he was in his mothers wombe , and as he hung vpon the Crosse.

S. Thomas in  
the first parte  
of his sum-

marie.

S. Thomas in  
the third part  
of his sum-  
marie.

The holy Doctors of  
the Church.

Augustine, Ambrose, Jerome, Chrysostome,  
Epiphanius, Ciprian, Ireneus, Origene,  
Hilary, Athanasius, Tertullian.  
and many others.

The Church  
of our Lord  
Jesus Christ  
with the holy  
Doctors ther-  
of.

C As the holie Apostles haue received it from the Lord Jesus: even so likewise haue they deliuered the same unto vs. Wherefore, because we will not pull downe that which they haue built, we are not acquainted with your transubstantiation , being fully assured , that to bee ignorant thereof, is a knowledge which God right well is pleased withall . Now, herein we want no testimonies from the Apostles , whose doctrine the Doctors of the Church haue received , as may very easly bee understande by that which they haue very notably written and set downe.

S. Augustine  
in his 12. Epi-  
stle against  
Admantus,  
and vpon  
Leuit. 7.9.57.

Saint Augustine, a very auncient and faichfull Doctor, hath understande and beleueed this holy Sacrament , to bee such as he himself hath

v.ii.

expoun-

the Apostles.

Of the Supper.

The Pope.

expounded it, saying after this maner. I may enterprete that this Commaundement lyeth in a signe, because the Lord himself made no difficultie to saie, This is my body , when as he deliuered the signe of his body. He taught these things to be saide, as figuratiuely spoken. For, the thing which signifieth, hath comonly been called by the name of that which is signified . S. Ambrose saith. Thou receiuest the Sacrament, in token of the flesh and blood of Christ, howbeit thou obteinest the grace of his very nature, and so receiuing the bread in this foode, thou art partaker of his diuine substance. And as thou hast received in Baptisme the similitude of his death : so likewise hast thou dronke in this Sacrament, the similitude of the precious blood of Christ. Saint Jerome also saith, That as Melchisedech þ high Priest of the most high God did in þ figure hereof in offring þ loaues of Bread and Wine, euen so likewise doth Jesus Christ represent the truth of his body and blood.

### The venerable Maisters of the Popishe Church.

The Popishe Church with  
the venerable great Maisters  
of Sorbonne.

Gratian, with his decree , Gregory with his de-  
cates , the greate Maister of the sentences,  
S. Thomas of Aquin, John Bonauenture,  
Raymond, Peter Comestor, John  
Scotus, and many others.

C In so much, that the bread is no bread, nor  
the

The Apostles. Of the Supper. The Pope

the wine, no more wine, retayning no whit of their owne nature, for they are really conuerted into the substance of the naturall body of Iesus Christ, as is most largely and diuinely written in our decrees and Canons: but most singularly by that reuerend Father S. Thomas of Aquin. In the third parte of his Summary, and in the fourth of the sentences. In all the whole title of the celebration of Masses extra. And of consecration Distin. 2. And in Clement, of Reliques and the worshipping of Saints. And in many other places.

I Thomas of Aquin am enforced to say this truth, as I haue written in the 3. parte of my Summary, in the 46. Addition the 6. Article, in this sort. Because the Church is grounded vpon Faith and Sacraments, it appertayneth not vnto the Ministers of the Church, to make newe Articles of Faith, or newe Sacra- ments, neither yet to remoue or take awaie those that are made. For that excellencie and power, belongeth onely to Iesus Christ, who is the foundation of the Church.

## THE APOSTLES.

D Our Lord Iesus never taught vs any such fables, but hath vterly foridden vs to beleue them. Saint Augustine learned a better lesson in the Schoole of God, saying after this maner. Our Lorde Iesus shall remaine still in heauen, vntill

1000

B. iii.

the

The Popes  
greate Shot &  
Artillary thun-  
dring and  
lightning at  
the invinci-  
ble trueth of  
God.

The whole  
Papacy hath  
listened more  
to this venes-  
table Sainct  
for the inno-  
uating and o-  
verthrowing  
of the holy  
Supper, then  
for the main-  
taining of  
the holy In-  
stitution of  
Iesus Christ.  
Howbeit you  
see that he  
speaketh here  
like one of  
Caiphas his  
schollers.

the last day, howbeit his trueth is alwaies here with vs. For his bodie with which he arose againe, must of necessitie remaine in one certaine place, but his trueth spreadeth it selfe cuery where, for wee must not thinke, that the forme and substance of Jesus Christ his body is cuery where. Wherefore, we are to take greate heed that we attribute not so much to his diuinitie, as thereby to destroy the nature of his humanitie. For it followeth by and by, that whatsoeuer is in God, to be God. And it seemeth to bee a thing very un-lawfull, or an offence, to commaunde to eate and drinke his bodie. Wherefore, this is a figuratiue kinde of speach, when as we are commaundered to bee partakers of the Death and Passion of our Lord, and soberly and profitably remember that his flesh was wounded and crucified for vs. And the wordes of Jesus Christ are spirite and life, Understante spirituallly, that which I saie unto you. You shall not eate ihe bodie which you see, neither shall you drinke the blood which you shall see them shedd that crucifie me. I haue commendered unto you a Sacrament spirituallly understand, for it is the spirite that quickneth, the fleshe profiteth nothing. Thus wee see what this holy Doctor most largely hath written in many places. And because it shall not seeme to be his opinion alone: we haue thought good to cal to mynd, & set downe þ sentences of many other holy Fathers, as S. Chrisostome for one, saying in this sorte. Christ hath ordeined the Table of his holy

All that is in GOD, is not God, that is to saye, the humanitie of Jesus Christ is not the very Godhead, for the word was not made fleshe, as a thing turned into flesh, but was vntied to the fleshe, without confusione of substance, and yet for al that God & man is but one Iesus Christ, which alwaies retayneth the very glorious and immortall nature of ma-

Supper,

The Apostles.

Of the Supper.

The Pope

Supper, because that in this Sacramēt, he daye  
lie sheweth vnto vs Bread and Wine, as a signe  
of his body and blood, and yet the nature of wine  
still continuing. Saint Denis, Ireneus, and O-  
rigene also, haue al with one consent and accord,  
written to the same effect, as may be seene in the  
Ecclesiasticall Hierarchie, and in divers other  
Bookeſ . Neither will wee forget the Nycene  
Councell decreeing as followeth. Let vs not  
settle our mindes here altogether belowe vpon  
the bread and wine which is set on the Lords ta-  
ble: but by faith let vs lift vp our minds vnto hea-  
uen, and consider, that the Lambe of God which  
taketh away the sinnes of the world, is vpon this  
holy Table, which is not offred vp in sacrifice by  
the Priestes, as they offred beasts. And when we  
take his precious body and blood, let vs beleue  
that they are signes of our resurrection. We see  
here the testimonies of many holy Fathers and  
Doctors of the Church: who haue soundly recei-  
ued the doctrine of the Apostles in this point,  
without wandring frō the true meaning thereof.

Ireneus in h  
Book again  
Valen. cha. 3  
Origene, vp  
the 26. Chap  
of S. Mathew  
Homel. 83.  
And vpō i.e.  
uit. Homel. 7.

The first Ni-  
cene Counce  
taught very  
divinely, how  
we should ea-  
the body of  
our Lord, and  
drink his pre-  
cious blood.

### THE POPE.

D When as the Priest hath an intent to con-  
secrate, saying the fīue, or fower wordes (if he  
leauē out enim) ouer all the bread that is in  
the Market place; or ouer all the wine that is  
in the Celler, then forthwith are al the loaues  
and wine in the hogsheades conuerted and

The fabulor  
Eſope was ne-  
uer able to  
tel more plea-  
ſant lying ta-  
les, then this  
ſeductor Sco-  
tus.

B.iii.

transub-

the Apostles.

Of the Supper.

The Pope.

Gelasius a  
learned man  
was chosen  
bisshop of  
Rome the  
care after  
Christ 493.  
And therfore  
it is easely to  
be seene that  
their transub-  
stantiation  
was not inue-  
ted in his  
time, neither  
yet receiued  
into the  
Church of  
God, as may  
manifestly  
appere in his  
wrytinges.  
This venera-  
ble Bede is  
not altoge-  
ther popish,  
because he  
believeueth not  
their transub-  
stantiation.

transubstantiated into the naturall bodie of  
Iesus Christ.

I Gelasius Pope of Rome do in no wise al-  
lowe of your transubstantiation: for I will ne-  
uer goe frō that which I haue written against  
Eutiches and Nestorius the Hereticks in this  
sorte. The Sacraments of the body and blood  
of Iesus Christ which wee receiue, are diuine  
things. Wherfore, we are by them, made par-  
takers of the diuine nature, and yet the sub-  
staunce of bread and wine remayning still.  
And surely, the similitude and likenesse of the  
bodie and blood of Christ are celebrated in  
the action of the misteries. Wherefore wee e-  
vidently vnderstand what it is that we are to  
feele and taste in Iesus Christ our Lord.

I venerable Bede, will not receiue your  
transubstantiation, for I wil not go from that  
which I haue written vpon the 22. Chapter  
of Sainct Luke, in this sorte. It was the will of  
Iesus Christ to put the Sacrament of his flesh  
and blood, vnder the figure of bread & wine,  
in stead of the flesh and blood of the Lambe,  
because he would shewe himself to be the self  
same to whom the Lorde had sworne that he  
would not repente him, Thou art an hie Priest  
for euer.

How euer the  
matter is, this  
Frier hath  
written well  
in this point,

I Durhumarus a Frier of Sainct Benets or-  
der, doth no whit allow your transubstantia-  
tion: For I wil not go from that which I haue  
commented vpon S. Mathewe, saying thus.

Wine

The Apostles.

Of the Supper.

Wine refresheth and encreaseth the blood, and therefore is not the blood of Christ unproperly figured thereby, because that whatsoeuer commeth to vs from him, marueilouslie refresheth and gladdeth vs, and encreaseth in vs all good. Our Lord gaue vnto his Disciples, the Sacrament of his bodie for the remission of their sinnes, and to preserue Loue and Charitie, because that whensoeuer they were put in minde of that action, they might alwaies make in a figure that which he ought to do for them, and not forget that his Loue. This is my bodie, that is to saie, Sacramentally.

I Adrian Pope of Rome, notwithstanding the ordenaunces of my Predecessors: yet as I haue written in my fourth Booke, I confesse that the Church must vnderstand and knowe that the Church is not Mistres ouer the Sacramentes, but a seruaunt: and can no more institute any forme of Sacramentes, then she maie abolishe any of the lawes of God.

## THE APOSTLES.

E The Scholler cannot be skilfuller nor wiser than his Master, it is sufficient for him that he be as skilful and wise as his Master is. And therfore wee will neither diminish nor yet put to any thing vnto the institution of our Lorde and Master Jesus Christ, vnto whome we will only giue eare,

The Pop  
and for an  
thing that i  
see me thin  
keth that  
none of al  
Benet Frier  
ought to al  
lowe of thi  
transubstan  
tiation, be  
cause there  
was no suc  
thing inuen  
in the daies  
of S. Benet,  
who gaue t  
a better rul  
the now the  
vse.

This iolly  
Pope is mu  
like vnto  
Saule, who  
although he  
could do n  
thing, yet fo  
ooth woul  
he prophesi  
with the Pr  
phetes.

Math.10.  
Deut.4.12.  
John.13.

the Apostles.

Of the Supper.

The Pope.

care, and according to his example (as hee hath commaunded vs) we receiue and administer the holy Sacrament of the supper vnder both kindes of bread and wine, and other wise we dare not do, for feare wee should become Sacrilegers. The Councell of Basile listened more attentiuely to our Lorde Jesus, wheras it ordeyned that the Laye Fee shoulde communicate in both kinds.

Cyprian in  
is Sermon of  
penitent  
soullers,

And S. Cyprian opposed him selfe directly unto such a Sacrilegious contradiction of Jesus Christ, wheras hee wrote the Sermon of repentaunt synners, saying in this wise. How shall we exhort the people to shed their blood for the confessing of Jesus Christ, if so be we deny them his blood wheras they shoulde fight for him? Or, how shoulde we make them capable to drinke the Cup of Martyrdome, without we first admit them to drinke the Cup of the Lord? Whereas the Lord Jesus and his Apostles, never caught nor yet commaunded the bread of the holy Supper to be kept close, or to bee carried about hether and thether.

Clement in  
his 2. Epistle  
to Iames. And  
in the Canon  
tribus of the  
Consecrat.  
distinct. 3.

For, the Church that is obedient vnto his doctrine never doth it, which thing S. Clement right well understande wheras he sayde in this wise. There must be as many Hostes offered at the Altar, as there are people. For if there remayne any: they are not to be reserved vntill the next morowe, but the Clarkes are diligently to receiue and eate them with trembling and feare.

Origene vpon  
the 7. Chap. of  
Leuit.

Origene in like maner opposed himselfe against this superstitious fault, which they would haue

brought

brought in in his time, into the Church of God, saying thus. The Lorde never commaunded the bread which hee gaue vnto his Disciples to bee kept vntill the next morowe, but said vnto them take and eate. Thus we see howe we shold fol lowe and immitate the Church of God, without declyning either from the right hand or yet the left.

## THE POPE.

**E**The Sacrament of the Altar ought to bee receiued of the Priestes alone in bread and wine. But it must bee administred to the Laye people, onely ynder the forme of bread. *Title of the consecrat. distinct. 2.*

And as concerning those that are sicke, the body of Iesus Christ, must very deuoutly, so lemnely, & reuerently, be carried vnto them: for, that is the commandement both of God and of his Church.

I Gelasius Pope of Rome, doe oppose my selfe vnto your ordenaunce, and will by no meanes allowe it: for, I will neuer go against that which I haue set downe in writing in the Canon Comperinus, *de consecrat. distinct. 2.* Saying in this wise. We vnderstand that there are some who hauing receiued the body of our Lord onely, abstaine from the Cup: who be cause they superstitiously sinne, are to bee enforced to receive the whole Sacrament, or

I am loth to place Gelasius in the number of the Popes of Rome because he opposed him selfe very much against their blasphemies.

els

els vtterly to be reiecte from it. For, to de-  
uide this mysterie, can not be without great  
sacrilege.

## THE APOSTLES.

the Sacra-  
ment of the  
pistes had  
en a greate  
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ue cuning-  
dissimuled  
d hid the  
rruptio and  
iserable sub-  
ftion there-  
And if they  
ould haue  
done, they  
ould neuer  
ue kept it

Pixes,  
ut it was the  
ill of GOD  
hat it should  
ee so hand-  
d and all  
or the best.

४८३

Sal. 16.  
Mark 16.

For seeing that Wormes, Mysle, and Spiders, and other vermine eate your Transubstantiated bread, which being long kept, of it selfe corrupteth and putrifieth: it may manifestly appeare, that the ligne of the Sacrament, is not the thing signified. That is to say, That the Bread which is a signe (as hath bene heretofore sufficient- ly shewed, and as it was also the Lordes minde) cannot be conuerted, nor transubstantiated into his natural body. For this is a most horrible blasphemey, that the body of Jesus Christ should bee subiect to corruption, & the teeth of bruite beasts. Whereupon should ensue, that Jesus Christ should bee more insufficienct, and of leesse power, then the Goddes and Idoles of the Gentiles. For they may defend themselues, and speake for them selues by reason of their workmanship, which by the iust iudgement of God hath blinded the miserable worlde, making it beleue such a transubstantiation as was newly forged in the worldes shopp. Howbeit, the Church of God being caught by the holy Ghoste, beleueueth farre more iustly, to wit, That Jesus Christ is risen againe from the dead, and is no more subiect to death. For he is glorified, immortall and incorruptible,

ruptible, and sitteth nowe at the right hand of God his father, and shal not descend from thence, vntill he shall come to iudge both the quicke and the dead, and render to every one according to their workes. And then will he most greeuously punish the Correctors and falsefiers of his word: who haue altered and turned upside downe, the Institution, forme, and fashion of his holy Sacraments. Moreover, the sclauder of our aduersaries is too too wicked against vs, vnjustly accusynge vs, saying that we doubt of the power of God: and deny that he cannot conuert the bread into the body of his Sonne Jesus Christ. But in this Article and controuersie of the Supper, we pretend not to dispute of þ power of God: which we beleue and confesse to be infinite and incomprehensible. For, herein lyeth onely our whole controuersie: that the will of God is such according to the testimonie of his holy word: by which we clearly prooue, that by fayth, and spirituall wee receive and eate the very body and precious blood of Jesus Christ, which we confesse to be incorruptible, not subiect to Wormes, nor to bee burnt with fire, which eternall fire is prepared for all such as blasphemē so horribly against our Lord Jesus.

The will a  
Power of G.  
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GOD is not  
contrary to  
himself.

### THE F O P E.

F Our holy father the Pope, the most chiefe and especiall president in the Councel at Or-  
leance,

leance, hath ordeyned and decreed, as it is written in the fifth chapter thereof, That if any sicke person shall cast vp the body of Iesus Christ, and that there cannot bee found any by reason of the lothsomnes of stomacke, to swallowe vp the said body of Iesus Christ that is cast vp, that then they shall burne the body of our Lorde, and the ashes thereof be put amongst the reliques. Againe, if the sacrifice of the body of Iesus Christ, be lost and perished, by reason of stalenes, then let it bee burned, and be restored about the Altar. Moreouer, if the body of Iesus Christ being eaten with Myse or Spyders, or being made worth nothing, or shamefully bitten, or that the whole worme be found in it, let it be burnt. Howbeit, if there be any part of the body of Iesus Christ leaft that is not shamefully bitten, it must most assuredly be taken and eaten. Ne-  
 e bread doe uertheles, if it be shamefully bitten ad peri-  
 shed by Vermynce or putrifaction, let it bee  
 forthwith burnt, and the holy ashes thereof  
 be reuerently put in and kept amongst the  
 reliques.

And this is our holy ordinance which we will haue to be obserued vpon paine of ex-  
 communication : as we haue very largely or-  
 deyned and decreed in the sayd Councel, and  
 caused to be written in the title of Consecra-  
 tion, distunction the second: but yet more  
 clearely in the Caueteles of our holy Masse.

# OF OVR ONLY MEDIATOVR.

There is one Mediator of God and men, the man Jesus Christ : We haue an Aduocate with the father, Jesus Christ the righteous, and he is the attonement for our synnes.

1.Timo.2.5.  
1.John.2.1.1.

G  His is not the Churche of Christ, which taking away and chaunging his worde, is not contented with the sufficiencie of our only Aduocate and Mediator Jesus Christ, the onely God and searcher of the heartes. For, the Apostles, and after them the whole Church, rejected al other Aduocates and Mediators, contenting themselves with one only Jesus Christ, who, as the Scripture plainly beareth witnes, prayeth for vs : and as wee may also see by that which the Doctors of the Church haue written thereof. And because we may the briefer understand this Article, S. Ambrose deliuereþ the worde in the name of the whole Church, saying in this wise. It was wonted to be an ordenary custome to vse this miserable excuse, saying, that by their meanes, a man might come unto God, even as men haue recourse unto Princes by Neblemen

John 14. & 15.  
1.John.2.

Roma.1.  
Hebru.7. & 9.  
1.Timo.2.  
S.Ambrose  
vppon the 1.  
Chap.to the  
Roma.

Augustine blemen and Earles. Goe too then, is there any  
 vpon the first man so mad and so forgetfull of his saluation, as  
 distle of S. John 1. and 2.  
 ea. & against armeny 2.  
 ooke and 6.  
 bap. 8. and 1 his Quin-  
 ungenes.  
 sal. 94. & 103.  
 .Chrisost. in his 6. Homely  
 of the profite  
 of the Gho-  
 spell, and vpō  
 he 43. Chap.  
 f Gene. and  
 n the 1. Tom.  
 .Homely.  
 of the 1. chap.  
 of S. Matth.  
 S. Ambrose in his Booke of Isaac and of the blessed ife.  
 S. Augustine in the last Chap. of his Booke of true Religion, and in the 5. chap. of his three & twentie treatise of Saint John, and in the 23. and 27. Chapter of his Booke of the Spirite of God. And in the 13. Chapter of his Booke of the cure and care of the dead S. Epiphanius in his 3. Booke, comment. 2. And against the Colliridians, and in his 1. Booke 2. Tome. heresie 71. S. Chrisostome in his imperfect worke vpon S. Mathewe 2. Homely 23. Chapter. S. Ieromes Comment. vpon Ezechiel the 16. chap.

doubteth

doubteth hereof, let him reade that which they haue written concerning this matter, but especially S. Augustine and S. Chrisostome, who manifestly saith, that although we be full of wickednes, poore and miserable sinners: yet that we stand in neede of no Aduocates nor yet patrones, saue onely of our Lorde Jesus, by whome alone our prayers are acceptable before God. S. Augustine teacheth vs to honour the Sainctes as Creatures, and Vessells of honour, without attributing any thing to them, that appertaineth to God alone, saying, That we must in no wise offer vp our prayers unto the Sainctes that are in heauen, because they cannot searche our heartes, neither knowe they what our busines is: and that it is impossible to doe them any pleasure which are aliue, because they knowe not what we doe here in this life. And therevpon he concludeth, that we ought not to dedicate Temples, Altars, nor any other thing to the Sainctes: because that they can by no meanes doe vs good. To be short, As we haue but one onely euerlasting God, who will not giue his glory ouer to any ether: Euen so likewise haue we but one onely Sauiour, mediator, and aduocate Jesus Christ, by whom we haue and obtayne all things that are necessary for vs.

Isaiah.42.

C.I.

THE



# THE POPE.

G



T is ordeined and decreed by the great Bishop, the head of our mother holy church, that Iesus Christ is not our onely Mediatour :

But also the Virgin Mary, and all the Saintes in heauen.

And therfore we ought to pray and cal vpon them in our necessities : as our Mediators and Intercessors betweene God and vs. For, by their prayers and merites we may obtaine heauen, for, hee that hath to doe with a Prince, doeth first come to some of his house , to speake for him: because he himselfe alone should not be repulsed. Euen so the Virgine Mary our Aduocatrix, and all the Saintes of heauen, speake for vs vnto God , and pray vnto him for our necessitie, and God never refuseth the Saints, because that their merits are of great vertue and power. And therfore, they so doing, wee cannot do amisse : As it is written in the title of the reliques and veneration of Saintes, and in other places of the holy Canon law. And namely the prayer of Master saint Claude, is most singuler & acceptable before God: next vnto the holy praiers of the virgine Mary our chiefe Aduocatrix.

I John Gerson wil not go from that which I haue written in my first part of the examinations of doctrines , saying after this sort. The first

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which is very  
alse, for there  
s but one  
God who is  
he searcher  
f the secrets  
f men.  
salm.7.  
Rom.8.

Note.

Whosoever  
ould see the  
Prayer of S.  
Claude, shall  
 finde it most  
singuler, and  
worthie to be  
earned by  
heart for the  
preseruing of  
them from  
the Feuer  
quintene.

This Scholler  
of Caiphas  
hath procee-

first trueth should be so firme, as that the simplest man without authoritie , may be so excellently learned in the holy Scriptures , as that we should sooner beleue his assertion in the cause of instruction, then the Popes doctrine. For it appeareth that wee ought rather beleue the Gospell, then the Pope. If then a man teacheth any truth conteined in the Gospell, whereof the Pope hath no skill, or maie greatly erre : it is manifest , which of their Judgements we ought to preferre . And if it should so fall out as that a generall Councell should be celebrated, whereat such a wel learned man should bee present, if so bee that the greater parte should by malice or ignoraunce decline and goe against the Gospell : such a

Lay man might well oppose himself against the saide generall Councell.

And this also maie be proued  
by the Canon Pudenda

24. *Quest. I. & in the  
canon si Papa di-  
stinct. 40.*

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not.

C.ij. OF

# OF PURGATORIE.

John.5.24.

Coloss.1.14.20  
John.4.10.  
Heb.9.24.

Verely verely I saie unto you , he that heareth my worde, and beleueth on him that sent me, hath everlasting life, and shall not come into damnation: but is escaped from death unto life . Wee haue redemption by his blood, euен remission of sinnes, hauing reconciled al things unto himself, hauing set at peace by the blood of his Croffe by himself, both the things in earth, and thinges in heauen. God hath sent his Sonne to be the satisfaction for our sinnes , who hath loued and washed vs from our sinnes in his owne blood.

Heb.25.  
Eph.6.1.  
Coloss.1.  
Heb.9.24.  
John.1.2.

H **E**re true and faithfull Church of Jesus Christ , both knoweth and understandeth his worde: which speaketh but of two waies, to wit, of heauen, and of hell. And whatsoeuer he be that shall devise any moe, shall never enter nor goe into the goodnesse of them. For, we beleue and confesse that ther is none other Purgatorie , saue the onely precious blood of our Lord and Sauour Jesus Christ, who of himself hath purged our sinnes, and wee are redeemed by his blood , hauing euен full remission of them. For, he that hath loued vs, hath fully

fully and wholly washed and cleansed vs, being sent of God his Father to bee the satisfaction for all our sinnes. And as concerning the wordes of Sainct Paule where he saith, That the fire shall trie every mans worke what it is . This fire is falsely understood of Purgatorie . For, the Apostle in that place , speaketh of the fire of tribulation, of the Crosses & persecutions of this world, by which the Lord trieth those that are his. And to proue this to bee so , Sainct Augustine hath very faithfully erplained this text in many places , saying after this maner. There are some which beleue that all such as haue not forsaken the name of Christ , and were Baptized in his Church, and not cut off from it neither by Schismes nor Heresies:that in what sinnes soever they haue lived which they haue not wyped awaie through repentaunce, nor yet redēmed by almes deedes:but haue continually persevered in them vnto their liues ende, shalbe saued by fire. Albeit that this fire, according to the greatnessse of their sinnes, shalbe continued but yet not eulasting. But me thinketh that they which thus beleue (and yet bee Catholiques ) are deceived by the goodwill they beare to such, whom they are loth shold perish. For the holy scripture if we looke thourghly into it , aunswreth vs after an other maner. Thus we see that this holy Doctor saith, that they which beleue this Purgatorie devised contrary to þ word of God, are deceived by a certaine good will & compassion they beare to men.

1.Cor.3.13.

S. Augustin  
in the 28. ch  
of his Enchi  
to Laurence  
and in the 2  
chap. of his  
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And in the  
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derstande no  
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which speake  
nothing but  
of the sufficie  
purgatio that  
was made by  
the onely pre  
cious blood  
of Iesu Christ

## THE POPE.



VR Mother holie Church doubteth no whit of a temporall and materiall fire that burneth in Purgatorie, which purgeth and cleanseth sinnes,

the fault of which onely is forgiuen , but not the paine. Let euery man therfore be assured, that the holy Scriptures beare witnesse of fower waies: to witt, Heauen, Hell, Purgatorie, and Lymbus . And whosoeuer it is that will not beleue these fower places to be, shal not escape their domes . For S. Paule, that greate witnesse of the truth , would in no wise hide this secrete from vs, whereas he saith, that the fire shall trie euery mans worke what it is, and shalbe saued by fire.

I Raymód, Preacher of the Popish Church, will not set my self against the faith of Purgatorie. Neuerthelesse, I stedfastly beleue without doubting , that G O D pardoneth not sinnes by halves, but that by his grace he pardoneth all or none . I say not this of myne owne head , for it is written and allowed by the holy Canons, according to the testimonie of the glose : vpō the Chapter *Maiores causas*, de *baptismo & eius effectu extra*. where it is said,

That the great goodnessē of God pardoneth

Rom. 8.1. John.1. & 4. Hebr.1. where it is saide that the blood of Iesus Christ is a sufficient and full purgation, satisfaction and remission for all our sinnes: which God wholy forgiueth vs and not by halves, for the loue of his Sonne Iesus Christ.

not

not by halffes . For, when we come vnto God with weeping and teares , he forgiueth all or nothing.

## THE APOSTLES.

I W<sup>e</sup>re reade that when Satan came to tempt Jesus Christ in the Wildernesse, he alleaged the testimonies of the holy Scriptures, howbeit he falsely interpreted them, because he would haue deceived him . But he who aanswered so fully, hath thereby also taught vs how to aanswere in his name , and that we should render a reason of our faith to all those that shall aske vs thereof. And therefore we saie that this place of the Prisoner that would not agree with his aduersarie, is understood of the reconciliation and agrēment which ought to be betwēene them that are in sute one with an other. For, so haue the holy Doctors expounded it without making any mention of Purgatorie, to wit, Ambrose, Chrisostome, Hilary, and Theophilact . And as concerning the text which speaketh of the sinne against the holy Ghost, S. Chrisostome thus interpreteth it, saying. Seeing that this sinne is not pardonable, you shalbe greeuously punished for the same both in this life and in the life to come. Wherefore, it is a vaine thing to devise a Purgatorie vpō thcse wordes , which speake onely of the forgiuernesse of the fault and not of the paine. But your Purgatorie is only inuented for þ paine. The Booke

Math. 4.  
1. Peter. 3.  
Math 5.  
S. Ambrose  
vpon the 12.  
Chapter of  
Luke.

S. Chrisost. in  
the 10. Chap  
vpon his 5.  
Homely of S  
Mathew.  
S. Hilary and  
Theophilact  
in their Ca  
nons.

S. Chrisost. in  
the 12 Chap.  
of his 24.10

by vpon S. of the Machabees is not Authenticall nor yet  
 hewe. receiued as Canonicall with the Hebrewes , for  
 teregy vp- it is set in the number of the Apocrypharies , as  
 the 29. in the 17. all the holy Doctors, Augustine, Ierome, Gre-  
 ap.of lob. gory , with the Councell of Laodicea confesse  
 in the 17. them not as Authenticall Bookes, nor yet to bee  
 ap.of the of authoritie to proue any thing that is in con-  
 Booke of trouersie . Moreouer, if we diligently search the  
 Morales holy Scriptures , wee shall finde that the fire of  
 l in the Purgatorie was devised in the shopp of Satan,  
 nons, the who striueth to make boyd the great power and  
 listin. merite of þ precious blood of Jesus Christ. And  
 erome in to proue it so to be , The auncient Doctors haue  
 Epistle to testified it in their expositions , neuer making  
 Thomas, &c he preface mention of once confessing this fire of Purgato-  
 he Prou. & rie : but haue written and taught all to the con-  
 he Pro- trary . And especially S. Augustine writing to  
 ue. galca- the Macedonians in his 54. Epistle saith thus.  
 d, and in There is none other place to correct maners but  
 2. Booke in this life . For after it, euery man shall receive  
 Christian according to that which he hath purchased here  
 Etine. in this world, the mercie of God releauing those  
 the 59.cha. that repent. But to repent in the wold to come  
 the Coucel auaileth nothing . And in the 9. Chapter of the  
 Laodice. Sermon of 13. Booke of the Citie of God it is said, That the  
 Ciprian in soules of the godly which are seperated from the  
 s Sermon of bodies are at rest, and that we ought not to doubt  
 death. thereof. But that the soules of the wicked are  
 booke of wise punished, vntill such time as the bodies of the one  
 Tome. 3. 4. Ambrose in shall rise againe to eternall life, and the bodies of  
 ie 2.chap & the benefitie the other to eternall death, Sainct Ciprian also  
 ie benefitie 1at cometh  
 y death.

was

The Apostles. Of Purgatorie. The Pop

was of this opiniō, saying after this maner. We  
must not thinke the death of the wicked to bee of  
the like condition with the death of the godly.  
For the godly are called to rest and ioye: and the  
wicked to paine and torment. A suddaine and a  
present safe deliurance is graunted to the faith. vpon the 6  
full, and present torments to the faithles. More-  
over, these holy Doctors, Ambrose, Jerome, and  
Chrisostome, not gainesaying these aforena-  
med, are all of one accordē with S. Epiphanius,  
saying in this wise : There is neither Fasting, in his 2. Boe  
Almes, Repentaunce, righþeousnesse, nor good,  
nor ill, that availeth or noyeth vs any thing after  
death. For then, there shall be no more place left  
for repētance, nor any effect of satisfaction. Here  
we see what þ faithful Church & her godly Doc-  
tors beleue, whom they haue done great wrong  
to condemne and curse as Heretiques. This is of Lazarus.  
not to honor the Sanctes, and to haue them in  
minde to immitate and follow them. Whereup-  
pon we conclude : That the Cauncell of Tolet  
is able to testifie, whether we doe ill or no, in not  
praying for the dead. For, it forbiddeth them, as  
things inuented boch without profite and fruite.

THE POPE.

I We haue three euident testimonies in the  
Scripture, which assure vs most certainly of  
the fire of Purgatorie. And first, that that is  
written of the Prisoner which would not 2-

Math.5:  
Luke.12:

gree

gree with his aduersarie, should not come out of prison, vntill such time as he had paide the vttermost farthing . Which can no waies bee vnderstood but of the prison of Purgatorie: in which he must paie the vttermost farthing before he come out. Moreouer, the sinne against the holy Ghost is neither pardoned in this life nor in the world to come: whereupon must needes ensue , that some sinne is pardoned in the world to come. Lastly, the Authenticall Booke of the Machabees saith, that it is a very wholesome deede and thought to pray for the dead , that they might bee pardoned of their sinnes. Thus ye see how diuinely Purgatorie is approued : and through long and auncient custome receiued by our mother holy Church . Wherefore, all this well considered, we are to stand in doubt nothing at al, but praie vnto GOD , to saue vs by this holy fire of Purgatorie: from which we shall soone bee deliuered by the celebrating of our most holy Masses, Anniversaries, Oblations, Vigiles, Commādaces, Praiers, and Almes, Amen.

## THE COVNCEL OF TOLETE.

Notwithstanding all that, that hath been before saide , wee which are assembled at the Councell of Tolete haue ordeined and decreed

The Apostles.

Of Purgatorie.

The Pop

creed this present ordenaunce, which we will  
to be holden firme and stable for euer.

This then is the thing which we comaund,  
that they whom God calleth out of this life,  
shalbe caried to the earth with the singing of  
Psalmes onely by those that are singing men  
and Choristers . For, wee vtterly forbid that  
Prayer at Burialles, which was woonted com-  
monly to bee sung for the dead. Let it suffice  
that the bodies of Christians bee serued with  
diuine Songes in hope of the Resurrection.  
This is written in the 3. and 22. Chapter and  
23. of the saide Councell of Tolete, and also  
decreed in the decree of Gratian,

I Panorme a Cardinall of Rome wil not be  
against the Popish ordenaunces. Neuertheles,  
as concerning matters of faith, the words of  
a Lay man ought to bee preferred before the  
saying of the Pope: if so bee his wordes haue  
more probabilitie , and better autho-  
ritie out of the old and new Testa-  
ments, then the Popes . As I  
haue set it downe in the

Chapter *Significaſti*  
*extra de elect.*

This holy  
Councell is  
be obeyed, f  
ing it comai  
deth accor-  
ding to the  
will of God.  
The Prayers  
then for the  
dead, are vai  
& idle thing  
and so cons-  
quently four-  
ded in sinne.  
because wee  
must yeeld a  
accomp̄t yn  
to God for e  
very idle  
worde.

This venera-  
ble Sir is  
much like  
Caiphas, wl  
spake right  
well:but it  
came not o  
himself.

O F

# OF CONFESSI- ON VNTO GOD.

I haue made my sinne knowne unto thee, and haue  
not couered myne offence.

I will confess my fault unto the Lorde against my  
selfe, and thou hast taken away the guiltines of  
my sinne. Psal. 31.

Against thee onely haue I sinned, and done euill  
in thy sight. Psal. 51.

Be merciful to mee O God a sinner, who went away  
iustified to his owne house. Luke. 18.

## THE APOSTLES.

K **T**H E holy Scripture clearely teaz-  
cheth vs, that it is not necessary for  
one to confess his sinne to any man,  
and consequently, that such confes-  
  
L. 31. & 51. sion is devised without the commaundement of  
God, vnto whome alone wee must confess our  
sinnes, because we offend against him alone, and  
against his holy commandements. In very deed  
S. James biddeþ vs confess our sinnes one to  
another. But wherefore doe my white boyes, the  
þorne rable of Popish Priestes call them selues  
by the name, one to another : They that are not  
starke blinde, may right well see that S. James  
in  
nes. 5. 16.

in this place , speaketh of the reconciliation of one neighbour with another , as S. Paul very well meant , whenas he sayd : forbearing one another, and forgiuing one another , if any of you haue any quarrell one against another : euē as Christe hath forgiuen you , euē so doe you also. Moreover, it is not vñknowen , that Auri-  
 culer Confession was brought in by menne , without the wōrde of G D D , and was vsed at Constantinople , vntill such time as that it gaue occasion to breed whoredome , wherevpon , Wec-tarius , Bishop then of that Sea , utterly abolished it , and as we also reade in Histories , none were bound to buzzze his Confession in the Priestes eare , before the time of Pope Innocent ȝ third . And therefore not resting our selues vpon men , wee will confesse our synnes to none , but vnto God alone . For , the Apostles , and all the whole Church of God after them , never did other wise ; as by ȝ testimonie of many holy doctors may ap-peare . But especially S. Augustine , who sayth after this maner , what haue I to doe that men should heare my Confessions , as though they were able to heale myne infirmities . This is a curious kind of dealing for any man to looke in-to the life of another , and him selfe very slouthful and negligent to amend his owne . Why shouls they desire to heare what cōdition of life I leade , seeing they will not heare mee tell them of their state , and condition of life . Saint Chrisostome also was not negligent , when as hee aduertised

Colos.3:13.

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historie.It is not a-  
boue 300.y  
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confession ,  
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come to thi  
Popish aur  
icular confes  
sion .S. Augustine  
in the 2. chap  
of his 10.  
Booke of Cō  
fessions ,

Chrifosto. vs at large, to the ende we shold not bring our  
consciences into such thaledome as God would  
not tye vs unto. For thus he sayth, confesse thy  
sinnen, that thou mightest haue them cleansed. If  
thou be ashamed to tell another that thou hast sin-  
ned, then say alwaies to thy soule, I bid thee not  
confesse thy selfe to thy fellowe Scruauant, who  
will reproche thee. But confesse thee to God a-  
lone, who will heale thee. It is inough that God  
alone doe see and heare thee. I woulde not haue  
thee confesse thy selfe to a man, who after may re-  
proch and defame thee in publishing thy faultes  
abroad. But let God see thy woundes who is an  
excellent Phisition. Thus we see how these good  
Doctors haue taught vs, who haue obeyed and  
confirmed them selues to the doctrine of the A-  
postles: whome alone, and none others besides  
them, will we beleue and follow. For, they haue  
deliuered to vs the holy pure worde of GOD,  
which being very perfect, teacheth vs sufficiently  
whatsoever is necessary for our saluation. And  
therefore there is no man be he never so holy and  
learned, no not the Angels in heauen, can declare  
or commaund unto vs any other thing, then that  
which the holy Prophetes and Apostles haue di-  
uinely written and set downe in the Authenticall  
Booke.

THE

# THE POPE.

K V R holy father the Pope, hath  
enioyned and commaunded e-  
uery man that is of yeres of dis-  
cretion to confesse him self once  
a yere at least to God, and to the Priest, as to  
his Lieutenant, all his secret and open sinnes,  
with good deuotion, repentance and contri-  
tion. Otherwise, our saide holy father, decla-  
reth & pronoūceth all those to be pernicious  
heretiques, that are rebellious and disobe-  
dient to this his present ordenance, by which  
he reserueth to his holy Apostolike sea certen  
great and hainous sinnes that are to be kno-  
wen and absoluued by his authoritie & power  
alone, aboue any of the rest of the other Bis-  
shops. And reserueth also vnto the Bishopps  
moe sinnes to be knowne and absoluued then  
to the poore priestes, who haue lesse power  
and authoritie, as is more at large conteyned  
and recited in the holy decrees and Canons,  
but especially in the chap. *Omnis utriusque se-  
xus de pœnitentia & remissione extra.* Moreouer,  
euery Bishop and Curate, must compell euery  
yere, at Easter at least, al of his Dioces & Pari-  
shioners, to come before them, or their Lieu-  
tenants and Vicars, to make a full, whole,  
and generall confession of all their secret and  
open sinnes. And they to enioyne them such  
penance and satisfaction, as they knowe to be

most

Fuery Popi  
Priest is th:  
Gods i reu  
naunt that  
Paule spea-  
keth of in t:  
2. to the Ce  
the 4.

The Pope  
hath a preh  
minence a-  
boue his Bi  
shops, and t:  
Bishopps a-  
boue the Pri-  
stes, & every  
of these are  
knowne by  
their fruities  
Math.7.

Wee neuer  
read that eu-  
Iesus Christ  
enforced any  
man to be-  
lieue him, or  
to confesse  
himself vnto  
him, neither  
yet that euer  
his Apostles  
so did.

Against the  
Psalmist.19.

the Popish  
iestes are  
or called  
ne another,  
because they  
ere not so  
amed when  
they were  
aptized.

most necessary and expedient for their soules  
health. But, if it so fal out as that the Parishio-  
ners will not obey their Ordenaries, our mo-  
ther holy Church willeth and commaundeth  
them to be expulsed and excommunicated as  
Iudas was, because they will not obey the  
commaundement of God , which  
S. James reciteth vnto vs,  
saying. Confesse your  
finnes one to  
another.

THE



# OF THE CHVRCH.

*The house of the living God, is the Church, the pil-  
ler and ground of the trueth. I. Tim. 3.15.*

I



Believe one holy, Catholique,  
and uniuersall Church, the house  
of the living GOD, washed and  
cleansed in the precious blood of  
his head, the onely spouse Jesus

*1. Timo. 3.15*

*Coloss. 1.13*

Christ. And we believe none other head but him: *Ephe. 1.1*

For, all the rest that are founded in him are his  
members incorporate dinto his church: in which,  
by his iust judgement he permitteth, that Anti-  
christ, sitting in the Temple of God as GOD,  
should shewe hym selfe to be God. For he hath ex-  
alced hym selfe aboue all that is called God, or  
that is worshipped as God. Now we see why he

*2. Thess 2.10*  
*Daniel. 7.25*

hath bene so bould through the cunning of Sa-

tan, to dispense against the Gospel, and to ouer-  
throwe the holy commaundements of God, and

of his word, whiche we believe to be euerlasting.

Howbeit, he that fighteth against it, making him  
selfe the uniuersall head of the Church, declareth

him selfe to be the aduersarie thereof, and the ve-

ry manifest and open Antechrist: as after many

testimonies of the Scripture, S. Gregorie him

selfe hath yeelded a verie good aduertisement

*S. Gregory in  
his 76. Epistle  
and 4. Booke  
to Mautice, &*

P.S.

thereof,

The Apostles.

Of the Church.

The Pope.

his 188. Epis.  
e and 6.  
ooke.

Hilary a-  
gainst Aux-  
encius.

Barnard in  
is 33. Sermon  
upon the  
anticles.  
nd in his  
ermon vpon  
the couersion  
of S. Paule.

Augustine  
in his 50. Ho-  
mely vpon S.  
John.

Digene in  
is 2 Homely  
pon S. Math.  
ano. Puden-  
a. 24. 9. Ca-  
o si Papa.  
stin. 42.

Augustine  
in the 2. chap.

F his 3. Booke of Baptisme

\* The Pope, in making himself the uni-  
versall Bishop of the Church, sheweth himself to be Antechrist.



V R holy father the Pope, is or-  
dyned of God, to be the vnuer-  
sall head and Prince of this holy  
church, hauing received the keies  
thereof, with full & incomprehensible power,  
to bynde, and lose, to pardon and retaine all  
sinnes. And that in such sort, as that there is  
no

The Apostles.

Of the Church.

The Pop

no man which once dareth say , why doest as he aunsw  
thou this or that. For, this is an vndoubted red for all, I  
and an iuincible trueth, that our holy Pope, he received  
the great Successor of Saint Peter hath such the keies w/  
power and authoritie , as that hee may iudge and 114. and  
the whole world, but to man may iudge him, in his 50. Ho  
for his power is so great and wonderfull , as mely vpon S  
that he may dispense against the Gospell and John.  
word of God , and so consequently against The Pope  
the Apostolike doctrine , and also the lawe of  
nature , as is very largely set downe and de-  
scribed in the holy decrees and Canons, in  
*Cano. lector. Cum glos. 34. distinct. Cano. Presbi-*  
*ter cum glos. 82. dist. Apostolorum. 17. quest. 4.*  
*Cano. si quis distinct. 40. Cano. si Papa distinct.* in his Church  
26. & eadē cano. satis cano. simplici cano. incipitis. Herein wee  
the greate iudgement of God according to the 7. of Daniel , and the  
2 to the Thess. 3. Here is the greate Artillarie of the Pope against the  
the Gospell.

D.ii.

OF



## OF FREE VVIL.

Verely, verely, I say unto you, that whosoever committeth sinne, is the seruant of sinne. It is God which worketh in you both the will and the deede, according to his good will and pleasure. We are not able our selues, as of our selues once to thinke a good thought, but our sufficiencie commeth from God.

### THE APOSTLES.

M



Upon wee may iustly att-  
soure that, which S. Ierome  
writ against Pelagius, saying,  
The Philosophers, the Patri-  
arkes of all heretiques, haue by  
peruerse doctrine stayned the puretie of the  
Church. Moreouer, for breuities sake, it shall suf-  
fice that we alledge S. Augustine, with whome,  
many other Doctors, who detested the error of  
Pelagius which our aduersaries so rashly defend.  
For thus it is said, let vs not consent vnto them,  
which most proudly goe about to exalt and set vp  
Free will, in doing whereof, they doe more hurt  
then good, going about nothing els but to ouer-  
throwe mankind. But let vs humbly consider of  
that which the Apostle saith, It is God that wor-  
keth

The Apostles.

Of Freewill.

The Pop

keth in vs the will and the deede, according to his good pleasure. Let vs giue thankes vnto our Lord and Sauour, who without our workes going before, hath healed our sores and wounds, and reconciled vs vnto God, redeemed vs from captiuitie, brought vs out of darknes into the light, and called vs from death to life.

Freewill, as  
in the Hor  
tie of the A  
nuntiation,  
the Virgine  
Mary.  
1.Corin.1.  
Tit 3.

## THE P O P E.

M



EE constantly defend and confess Freewill, not onely in the state of Innocencie, but also in the corrupt state of sinne. For it is written,

Ecclesiast.11.

that God made man iust & righteous, and leaft him in the hands or power of his owne councell, to doe what him listed. Insomuch, that man being thus notably endowed with this noble freewil: may of himselfe, and of his owne motion, do either good or ill, and merite the first grace of congruetie, as it is more at large set downe by our master of Sentences, and by those which haue handled it.

S. Augustins  
faith in man  
places, that  
we haue fre  
wil to do il  
the 13. sermo  
of his Booke  
of the word  
of the Apostl

Freewill is th  
heresie of A  
ristotle, & al  
those which  
make it the  
buckler of  
the n faith.

D.iii.

OF

# OF MARIAGE AND VOWES.

Corin. 7.

ebru. 13.

salme. 22. 25.

*It is good for a man not to touche a woman. Ne-  
uerthelesse, for the auoyding of fornication, let  
every man haue his wife, and euery woman her  
husband. Mariage is honorable among al men,  
and the bed undefiled. But whoremongers and  
adulterers God will iudge. I will prayse thee in  
the great congregation, and paye my vowes in  
the presence of those that feare thee.*

## THE APOSTLES.

lebnu. 11.

S. Paule can  
not be a false  
winnesse as  
the Pope is.

**N**aint Paul a vessell of election, assureth vs that mariage is honorable, and the bedde undefiled; And your saint Peter saith the cleane contrarie, to wit, that mariage can not be but uncleane and beastly uncleanes, nowe whether of these two shall we say to be a false winnesse? And first as concerning S. Paul, wee are most sure that his testimonie proceedeth from the spirite of God, and therefore we credit him rather then your holy father, although he sit in the Temple of God as God, shewing himselfe to be God: of which God, Paul himself hath forewarned vs to beware, foretelling by the holy

holy ghost, that in the latter dayes some shall de- 1.Timo.4.1.2  
part from the faith, giuing heed vnto spirites of  
errour, and doctrines of devils, which speake  
false in hypocrisie, hauing their consciences sea-  
red with a whot pson, forbidding to marry. Now  
the Church of G D D, neuer learned of Iesus  
Christ, nor yet of his Apostles, to forbid any one  
marriage, sauing such as are named and spoken  
of in the 18. of Leuit. And therefore we will ne-  
uer receive such devillish doctrine: for, the holy  
Apostles were married, & such as lawfully succee-  
ded them, as appeareth by the writings of saint  
Clement against those which despised marriage,  
saying after this wise. Will they also find fault  
with y<sup>e</sup> Apostles? S. Peter and Philip had wiues  
and married their Daughters. Moreover, many  
Councils entending to foliowe the doctrine of  
the Apostles, neuer forbade the marriage of  
Priestes and Ministeres of the Church. But ex-  
communicated all such as went about to set vp  
such devillish inuenions and doctrines. As the  
Councils of Nycene, Gangres, Constanti-  
nople, Auticire, and the Canon of the Apostles.  
Shall we nowe accuse and condemne these ho-  
ly Fathers and Doctors, and the whole Church  
and their good Councils, to iustifie your holy  
Pope & his ordenances? Are you able to proue,  
that he was ever a more honest man, and more en-  
lightened with the spirit of God, then all the A-  
postles and auncient Doctors of the Church?  
Where is that able man to bee found, that can

D.iiiij.                  iustly

2.Corin.4.

Euseb. in the  
27. Chap. of  
his 1. Booke.  
S. Clement ii  
the - Booke  
of his worke  
In the 14. cap  
of the 2. Boon  
of the xv par  
tite histore.

Cano. Nicen.  
31 dist. Cano.  
si quis dist 2.  
Cano si quis  
virorum dist  
30. Cano. que  
niam dist 3.  
Cano quid n  
dist. 27. Cano  
of the Apo  
stles. Chap. 6.  
Reade the hi  
stories, and y  
shall finde  
that in the  
daies of King  
Lewis the 2.  
that Priestes  
were married  
in Fraunce.

justly condemned them, as hauing erred and lost  
the fayeth. And that God hath sent your great  
Bishoppe to reprehende them, and vterly ouer-  
thowe whatsoeuer they haue godly buildest vp.  
Wherefore, vpon this matter of mariage which  
they so lewdly haue forbidded: we conclude with  
S. Ambrose, that virginitie may better be desi-  
red: then commaunded: For as it is sayde, chose  
Ambrose in thynges which are not in vs to doe, are rather to  
be desired then commanded.

Now as touching devised bowes, which are  
somwhat agreeable with the ceremoniall bowes  
of the auncient Lawe: it is most sure, that Jesus  
Christ being the ende and fulfilling of the Lawe,  
hath deliuered vs from them as well, as from the  
rest of the sacrifices. According then to the doc-  
trine of S. Paul, we reast in the libertie wherein  
Jesus Christ hath set vs, without farther bind-  
ing vs to mens bondages. And therefore if wee  
make any bowes or promises unto G D, they  
must haue their ground from his worde, that hee  
may like and allowe of them. For, whatsoeuer is  
not of fayth, is sinne. That is to say, That what-  
soeuer we doe of our owne heads thinking that  
we doe well, and haue not the warrant of Gods  
word for it, we say it to be altogether sinne, and  
displeaseth God. This thing being well consid-  
ered, we affirme with S. Ambrose, and say, that  
no man is to be enforced, because that being for-  
bidden, the thing that is lawfull, he of himselfe,  
fallerth into unlawfull matters.

THE

igene in  
23. Homel.  
on S. Math.  
1. Book of  
rginea.

om. 10.  
tes. 5.  
lat. 5.  
om. 14.  
Ambrose  
on the 7.  
nap. of the  
Corin.

Augustine  
the 1. Chap.  
his 6. Book  
Confessions,  
in the 40. &c  
of his book  
Virginitie.

Cyprian in  
e 11. Epistle  
his 1. Book.  
he 8. Coun.

Tolete, of  
angres in  
alacia & the  
ounsell of  
causiq.

## THE POPE.

N<sup>o</sup> 7. 24.

V R mother holy Church, according to our holy Father her vniuersall head, rightly considering that mariage cannot be but vncleane and filthy : hath therefore iustly and holily forbidden Priestes, Deacons, and Subdeacons to marrie: for , they are bound to the vow of Chastitie, from whith no man can loose him selte. Moreouer, our sayd mother holy Church hath ordeyned many lettes , by which men are stayed from mariage, as naturall and spirituall affsnitie. For Cousins cannot marry with their Cousins , nor the Godfathers with their Godchilde. There are also certen reasons, wherein mariage is not tollerable, as is most at large set downe in the holy Decrees and Canons, as in the *Canon affini.*  
*cano. multum 35.q. 2. cano. non oportet cano. omni-  
 num placet distinct, 32. cano interueni. cano. pla-  
 cuit. cano. licite, 35.q. 2.*

In the 4. sen-  
 tence, dist. 7  
 cap. 4. Canon  
 cum societa  
 27. quest. 2.

Cowfins law  
 fully marrie  
 Cowfins, af-  
 well by God  
 lawe, as by  
 the Ciuil law  
 Leuit. 18. and  
 in Iustin. in-  
 stitutions of  
 Mariage. fili  
 duorum fra-  
 trum.

As concerning Vowes , our Mother holy Church ordeyneth and commaundeth that they be made vnto G O D without offence. There are many vowes, howbeit there are three principall and substanciall , to wit, pouertie, chastitie, and obedience. And whosoeuer voweth any of these, is bound for euer to keepe all his life long, as is most marueylously

lously and diuinely recited by our great Ma-  
ster of the sentences.

his Pope  
was a  
christian for  
he member,  
many at  
his daie are  
or the gutt.

I Pope Pius, surnamed Syluius, say and vp-  
hold , that of very right and for good cause,  
marriage hath bene forbidden Priestes. But  
yet that for a farre better cause it ought to be  
restored vnto them.

OF



# OF FASTING AND OF MEATES.

Turne unto me with your whole heart, in fasting, Iocel.2.  
teares, and mourning. Meate maketh vs no  
whit the more acceptable unto God: for, if wee 1.Cor.2.  
eate, wee haue no whit the more by it. And if  
we eate not, we haue no whit the lesse by it. But  
see that the power which you haue bee not an  
offence to them that be weake.

## THE APOSTLES.

O



HE Church of God misli-  
keth not of that fasting that  
is vsed according to þ word;  
for the Lord forbiddeth vs to  
wyppesse our stomackes with  
Glottony and Drunkennes:

And S. Peter telletch vs, that Sobrietie is the  
waie to withstande Satan. Neuerthelesse, wee  
make no accomyt of the superstitious and phan-  
tasticall fasting, that would deprive vs of the li-  
bertie that is in Christ Jesus. We assuredly do-  
fesse, that Jesus Christ, his Apostles, and all the  
Church fasted; but we finde no limited and de-  
fined time, nor no difference of dates, ne yet any  
forbidding of Meates, the forbidding of which

Luke.3c.  
Rom.14

1.Peter.5.

Galat.5.  
True fast God  
alloweth.

he Apostles. Of Falting and of Meates. The Pope.

Timo.4.

Corin.10.

Athanasius

the 13 cap.

of his Booke

f expositio-

pō the Heb.

Iath.15.

he 10. Chap.

f the 1. Book

f the trypar-

te historie.

he 1. Chap.

f S. Ierome.

Comment. vpon

on Malachy

he Bracar.

Cou.2. diff. 30.

he 3. and 11.

Chap. of the

Book of the

cclesiasticall

istorie.

rigene vpon

exit. the 6.

Chap. and 10.

Homely.

Augustine

po Ecclesia.

naners.

Augustine

in his 86. Epi.

o Iasulane.

(as S. Paule saith) is the doctrine of Denilles. For, it was tollerated in al times to eate al meates that were sold, without asking any thing for conscience sake. Sainct Athanasius plainly saith, that they which forbear Meates haue as greatly profited as they which seperate themselves from the true faith. Sainct Spyridon the Bishop of Cypres said: That he durst eate meat freely in Lent, when others did forbear it, because he was a Christian. Sainct Jerome wrote, that we must not decline either to the right or yet to the left hand. But to decline to the right hand, is to abstaine from meates which God hath made to bee vsed. Shall wee say then that the whole Church hath erred, and that your S. Peter is only iust and perfect? The 2. Bracaraen Coun- celles, and the 13. of Tolete, and the Popes, Martin and Eleutherins, did excommunicate al those which abstained fro any meates that were meete for mans nature. Moreover, it is well e- noughe knowne that the law and bond of fasting, was first imposed by Mentague the Heretique, for the which S. Apoleine the Martyr of Jesus, reproched him. Wherefore, for this matter wee cannot doe amisse to conclude with S. Augu- stine, who saith: when as I earnestly looked into the diuine and Apostolike letters, and also into the newe Testament, I sawe fasting to bee com- mended, howbeit I never found that the Lord or his Apostles limited any time or day to fast or not fast. Wherefore, I understande hereby, that the

Commauns-

# The Apostles. Of Fasting and of Meates.

Commaundement of fasting was not to winne thereby any righteousnesse , which inwardly is the beautie of the Kinges daughter . Thus wee see, how the Church religiously fasted, the better to be prepared to serue God , and therfore we being very desirous to immitate and followe her, reject the Popishe fast as superstitious. For, it is like the Jewes fast, which the Lord greatly detesting , reproached them by the Prophete Isaiah. And because that this reproach might not light vpon vs, we had rather fast as the holy Prophets, Apostles , and Doctors did , then decline to the right and left hand with Seducers.

# The Pope

We cannot obtaine righ teosnesse by fasting, but wee prepare our selues thereby to serue GOD more frankly when as we are not out o measure stuf- fed.

## THE F O P E.

O



VR first Parent sinned through Glottony. For God commaunded him to abstaine, who hauing transgressed and brokē the same , was expulsed and cursed of G O D.

Wherefore our mother holy Church following the example of Cod , of his Sonne Iesus Christ, and of his Apostles, commaunded to fast some certaine appointed daies, vpō paine of deadly sinne. And because none should be ignorant of this holy ordenance , it was appointed to be had in Lent, Vigiles, Embreda-yes, Fridaies and Satterdaies, and commaun-

Montan the  
Heretique  
was the first  
that enforced  
men to fast,  
whose succeed-  
or the Pope  
is the 11. Cap.  
of the 5. Book  
of the Ecclesi-  
astical histori-

ded

The Apostles. Of Fasting and of Meates. The Pope.

he Popes  
greate Orde-  
naunce wher-  
with he defen-  
deth himself,  
are his hu-  
mane or ra-  
ther deuelishe  
Canons and  
Ordenaunces.

ded to fast from Fleshe, Milke, Butter, and o-  
ther white meates , but especially in the holy  
time of Lent. And whosoeuer shall transgresse  
this holy ordenaunce , shall bee reputed the  
child of perdition, and be excommunicated  
by our holy Father , as more at large is set  
doune in the holy decrees, and Ecclesi-  
sticall Canons. *Canon. statui. dist.4.*

And the *Can. statuimus distin.*

75. And in all the title of  
the obseruation of  
*Fastes.extra.*

OF



## OF IMAGES.

Take heede you forget not the couenant which the Lord your God made with you. Nor that you make you any grauen Image, nor the likenesse of any thing whiche the Lorde your God hath forbidden you. For, the Lord thy God is a consuming fire, and a ielous God. Cursed is he that maketh a grauen or a molten Image, for that is abomination unto the Lord.

## THE APOSTLES.

P



He Church of God hath not so little profited in his schoole, but that she right Aches. well knoweth that it is better to obey God then men, your Romish Pope, with his pretie purple Bi-

shops and such like, command to honour, yea, to worship Images. But the Lord, who most mightily sheweth himselfe to be a ielous God, forbiddeth vs to make any Image, or the likenes of any in respect of his seruice. Which of these two shall we obey? The Prophet Dauid warneth vs that it is very dangerous to obey men rather then God, saying, That he hath broken in sunder the Deut. 4.  
Exod. 20.  
Psalm. 51.  
Isaiah. 37. boanes

Thessa.2.

The Pope

hath left the  
office of prea-  
ching to Ima-  
ges.

salm.97.115.

35.

Abacuck.2.

Jremiah.10.

Rom.1.12.13.

boanes of those þ please mē We shoule therfore  
 hearken rather vnto the voyce of God, then vnto  
 the man of sinne , although he sit in the temple of  
 God, as God, shewing himself to be a dumme God  
 like vnto Images , vnto whome hee hath giuen  
 power to instruct the ignorant. But according to  
 the imprecation of the psalmist, let vs pray there-  
 in with him, to wit , that as many as serue Ima-  
 gree, and reioyce in idols, may be confounden and  
 brought to shame. They that doe so, let them bee  
 like vnto them, and as many as put their trust in  
 them. Your Father the Bishop teacheth you by  
 dead Images. But wee haue the Prophetes of  
 of God to speake for vs, for Abacuck sayth, what  
 availeth a caruen Image ? for, he that made hym  
 carued him. This is a syring and a thing that tea-  
 cheth lyes. And yet he trusteth in it, and the ma-  
 ker in his worke, in the making of domme Ima-  
 ges. Cursed is he that sayth vnto a picce of wood  
 awake , and vnto a dumme stoney rise vp, shall it  
 teache : And Ieremie sayth, That in this onely  
 point they are very brutish, and doe foolishly, and  
 that a piece of wood is the instructor of vanitie.  
 What is hee then that woulde haue such masters  
 to teache them : As touching the second Nicene  
 Councell solemnized in the dayes of Charle-  
 maine, wee confesse that Satan was president  
 therof , who beeing the head of that assemblie,  
 made those that were his members like vnto him  
 selfe. With whome very properly agreeeth that  
 saying of S. Paul, for, when they thought them  
 selues

silues wise, they became fooles, and turned the glory of þ incorouptible God, vnto an Image of a corruptible man, & having chaunged the trueth of God into a lye, they honoured and serued the Creature more then the Creatour. But let vs speke somewhat of the argument of this Councell. Is it holy: doth God allowe of it: Surely it is nothing lesse. For, if it were presented vnto þ Turks & Sarazins, without dout they would most horribly overthrowe it. Wherfore we may very well say, that this false prophet and heretique Mahomet, was never so blind and beastly, as were these great Popelike Bishops, who concluded in this Councell to worship aswell Imagines, as the onely God in thre persons. O poore miserable woulde plunged in all the darkenesse of error and ignorance.

The false Prophet Mahomet never blasphemed so much in his Alchero as these bea-  
ly Bishops d  
in the 2. Coi  
cel of Nica

It is a wonder that in these daies, there was not one man to be found to whippe out these hereticall Marchaunts who solde nothing els but shales, as Christ Jesus did the Marchaunts that he found in the Temple, that deserued it not halfe so many stripes as did these Iudas and Cayphasses. Howbeit, wee are to call to minde, that that which is written, was practized in their deuelishe Councell. For the trueth teacheth vs: That the Lord God who is terrible in his Councelles vpon the Children of men, doth by his iust judgement sende strong illusions of error to the reprobate, that they shoulde beleue lyes, and that all such might bee iudged, as would not beleue

<sup>2. Thessa.</sup>

E.J. the

Prover. 21.  
The Church  
of God, for  
the space of  
500. yeres suf-  
fered no Im-  
ages in Chur-  
ches, but al-  
though they  
have been  
suffered and  
worshipped,  
yet it followeth  
not that the  
first Church  
is hereticall,  
and the same  
now enlighte-  
ned by God,  
for it is clean  
contrary.  
The Coun-  
cels of Con-  
stantinople,  
Tolete & And  
Hiberne,  
detested and  
defaced Im-  
ages, conclud-  
ing that as  
many as re-  
ceaved them,  
were ex-  
communicated  
from the  
Church of  
God.

the trueth, but consent to iniquitie. Here wee see  
the words that were written by an elect Wessel,  
proceeding from the spirite of God, which shoulde  
make al those tremble that will lift vp their hor-  
nes against GOD, against whom, it is neither  
wisedome, prudence, nor yet Councell that will  
serue. Moreouer, that wee digresse not from the  
matter, if such a monopole of Satans with his  
whole retinue (by the secrete prouidence of God)  
hath for a time got the game vpon Jesus Christ,  
must we therefore therewpon conclude, that the  
Churche of God according to the doctrine of his  
Master and of his Apostles, have erred by for-  
bidding and defacing all Images and Idolles,  
which being by a damnable Councell worship-  
ped and tolerated, were detested, forbidden, and  
defaced by three other holy Councelles, who in  
this point never arred from the Apostolique doc-  
trine. And therfore let them reade ouer the COUN-  
CELL of Constantinople, celebrated by Constan-  
tine the fist, and the seconde Councell of Tolote,  
and the Elibertine Councell also in the 36. de-  
cree, where they shall finde that they all three de-  
creed as followeth. It is agreed vpon, that there  
shall bee no Pictures in Churches, because that  
when the people worship and say Service, they  
shall not doe it to the walles. And it followeth  
soone after. Our meaning is to admonishe the  
faithfull ones, thatasmuch as in them lye they  
restraine the bringing in of Images into their  
houses, as if they feared the force of their ser-  
uauntes:

uauntes : or at least that they keepe them selues cleane and pure from them . And if they doe not so , let them bee holden as mere straungers from the Church . Thus wee see how these holy Fathers in their Councelles kept the Churche in all paricie of doctrinae , without devising newe constitutions contrary to the word of God . If Epiphanius the man of God that was so famous in his time , liued at this daie , he shoulde haue much to doe to breake and deface the infinite number of Images and Idolles , as he boldly did , and according to the will of GOD , when as he was in the Citie of Bethel , as he himself hath written in the Epistle of Iohn Bishop of Ierusalem , saying in this wise : And whē I was come in to praeie , I found a painted cloth hanging at þ doore , having the Image as it were of Iesus Christ or of some Saint vpon it : for I had no great minde of this Image . But when I sawe in the Church of Iesus Christ the Image of a man hanging up , against the auctorite of the holy Scriptures , I there teare it in peeces , and aduised the keepers of that place , to wappre in some dead man within it , rather then let it be there , and carrie it awaie . What can your greate Romishe Bisshopp say against these most excellent men , who then florished in the Church of God . Sainct Augustine was not ashamed constauntly to maintaine , that it is a cursed heresie to honor the Images either of Iesus Christ or of these sancts . For , as he him self saith , no man can pray or worship when as he

S. Epiphane , famous man in the Primitive Church : teare the Image of Iesu Christ in pieces .

S. Jerome spe king of him , saith that he was so vertuous a man in life , as that the very He retiques ther selues had him in great honor and reverence .

It is better to doe the workes of charity then main taine Images in Christian Churches .

S. Augustine in his Catalogue of heresies , and in the 9. and 31. chap. of his 4. Booke of the Citie of God and vpon the self saith , no man can pray or worship when as he

113. Psalm .

looketh vpon the Images, but that he is touched, as if he were heard by them, from whom he trusted to haue that that he craved for. This then being well considered of, wee, no whit acknowledging your Romishe Bishopp, doe conclude with the whole Church of God, that as he hath commaunded, wee ought and will worship and serue him in spirite and trueth, & not by visible things, which are devised & comaued without þy authoritie of his holy worde, which we beleue to be euerlasting. And wee trust shortly, that he will by it, deface and extirpe, this greate man of sinne, that sitteth in the Temple of God, shewing him self as God. Which thing we desire for the honor and glorie of his name, that he might bee sanctified, and his kingdome come: and that all men in the worlde might walke in the waie that leadeth to eternall life: which is to knowe and confess one onely God, and him whom he hath sent, even his onely Sonne Jesus Christ our Lorde and Sauour. And as concerning this false Clarke which our aduersaries allege, that Jesus Christ hath not revealed all thinges vnto his Apostles. That is true before such tyme as they had received the holy Ghost at Whitsontide. But after, that they were replenished and taught by him, the Promise of Jesus Christ was accomplished having promised that the holy Ghost should shew vnto them whatsoeuer he had not tolde them, and teach them all trueth. When they had thus done and accomplished the same, they put in writing

the

Isaiah.40.

Thessa.2.  
aniel.7.

ath.6.

ha.7.

John.14.13.

the worde of the Lorde, which they haue left vnto vs cleane, holy, and pure : to guide and conduct vs sufficiently vnto euerlasting life . Now, wee are not bounde to hearken vnto any others then vnto the Apostles . For, how holy and learned soever men be, yea, were they the Angels them selues, they cannot deliuer vnto vs any other thing but this whiche is written by the holy Prophets and Apostles in the Authenticall Bookeſ . And no man how holy and learned soever he bee (as S. Ierome saith) hath any auctoritie like S. Ierome in the Apostles . Moreouer, although men iustly contenne, persecute, condemne, and murder vs for Gods quarrell : yet let vs trust onely in him who hath called vs, and reioyce that we are persecuted and hated for his names sake : hoping in patience vntill the fulnesse of time , wherein it shal please him with his mightie arme & strong hand to deliuer vs from the Captiuicall and bondage of ours and his enemies : which he will doe and accomplishle as he hath promised vs by the mouthes of his holy Prophets and Apostles . To the which Lorde God, bee all honor, glory, and praise, world without ende . So be it .

Galat. 1.  
Ezech. 20.

S. Ierome in  
his 8. Tome  
vpon the 26.  
Psalme.

Rom 8.  
Psalm. 44.  
Math. 5.  
1. Peter. 3.  
Eccl. 1.  
Daniel. 7.

2. Thessa. 5.

*If this Counoell or worke be of men, it will come to Actes. 5.  
naught.*

*But if it be of God, you shall never be able to bring  
it to naught.*

## THE POPE.

**P**  He great and most high Bishop of Rome hath so orderly framed his Church both for the learned and vnlerned, as it is not to be amended. For, as for those that are Clarkes & learned men, he permitteth them to reade and peruse booke. But as for the ignorant and rude people which haue not the capacitie to vnderstand spirituall matters: He of his gentlenes and fauour suffcreth them to study and learne their saluation of Images & Pictures, which is an easie way for the. Wherfore according to his holy ordenaunce it is commaunded, that all sortes of Images and their pictures shal bee placed in all Churches of Christendome, and that it shal be wel done to honour, cloathe, set Candles before them, and most reuerently kneele vnto them, for the honouring of those Saintes whome they represent. Which is very notably and diuinely explained in the holy Decrees and Canons, and especially in the Canon perlatum, and in the Canon Imagines, *de consecr. dist. 2.* Where it is reported that a Bishop *Marsoille* hauing broken and ouerthrown the Images of his Dioces, was iustly reprooud and checked by our holy Father, because he had transgresed his holy ordenances.

Moreouer, we will not supprese nor hide the

he lawe of  
God maketh  
the simple  
wise, and not  
read Images.  
*Salm. 19.*

The word of  
God comau-  
deth cleane  
contrary.  
*Exod. 20.*

The Bishopp  
of Marscille  
was reprehé-  
ded for doing  
Gods com-  
maundement  
wherein ap-  
peareth that  
God reserveth  
some one or

the second holy *Nicene* Councell, celebrated other faith-  
in the daies of the most christian *Charlemaine*, fully to enter-  
and assembled by the commaundement of *I-  
renca the Empresse*, Which ordeyned and de-  
creed that it was not onely both good and  
profitable to haue Images in Christian Chur-  
ches, but also to worship them with all reue-  
rence. And because the fruite and commodi-  
tie of this holy Councell might be the easeli-  
er related, and the vertue & authoritie there-  
of vnderstood, wee thincke it not amisse to  
make recitall of the Testimonies, Sentences,  
and opinions, that the holy Bishops, Masters  
and Doctors of the said Councell alleaged, as  
more at large is contayned in the booke of  
the refuttaion of *Charlemaine*. And first, *Iohn*,  
*Bishoppe of the E A S T Churches* sayth thus.  
God created man after his own Image, there-  
fore wee ought to haue Images, because it is  
written, shew me thy face, for it is fayre. Ano-  
ther Bishop sayde. No man lighteth a Candle  
to put it vnder a Bushell, therefore wee must  
haue Images. Also another Doctor sayd, The  
brightnes of thy face Lord is imprinted vpon  
vs, therefore, and after many other ioly and  
memorable sentences, *Theodore Bishoppe of  
Nice* concludeth thus. These testimonies are  
cleare & manifest, that we must not only haue  
Images, but also worship and honour them,  
because my Archdeacon thinketh and bele-  
ueth so. *Theodeſe Bishop of Amora* sayd. I ex-

other faith-  
fully to enter-  
taine alwaie  
his service ac-  
cording to  
his word, and  
not after me-  
phantasies.

O what kit-  
chen Docto-  
here are, O  
what blinde  
guides are  
here to lead  
the blinde. It  
is maruel th-  
the sones  
rose not vp  
against these  
beastes that  
assembled  
such a villa-  
nous mono-  
pole against  
the divine  
truelth, who  
thinking vt-  
terly to haue  
extuped it,  
trauyled in  
vaine, for if  
Lord keept  
the truelth e-  
uen to the  
worldes end  
and maketh  
now florish-  
Pſalm.145.

communicate all those that will not haue vs  
worship Images. Another Bishop also sayde.  
Al the calamities and aduersities that euer fel  
vpon the Grecians, and East partes, was, be-  
cause they would not worship Images. Ano-  
ther Bishop also sayd, Seeing we perfume and  
cense the Images of Emperours, thererelore  
we may aswell do it, at the least, to the Images  
of Saintes. Also, *Constance*, Bishop of *Constance*  
in *Cypre*, sayd, This is a great and wonderfull  
sentence. As touching my selfe, I protest that  
we ought to doe as great honour and reue-  
rence vnto the Images of Saintes, as to the  
holy Trinitie of heauen. And whosocener hee  
be that is not of myne opinion, I excommu-  
nicate and send him with the *Manichies* and  
*Marcyonites*. And certainly all the whole as-  
semble of the Councell thought his opinion  
to be very sound. Whereupon they conclu-  
ded therewith, and allowed it, saying, al *Amen*,  
with him. Also Iohn the Ambassadour for the  
East Churches, spake this notable sentence. It  
were better to haue all the S T E V V E S in the  
world in one Cittie, then to reiect the seruice  
of the Images of the saintes. And it is mani-  
fest, that the *Samaritanes* are worse then the  
*Herriques*, but they that reiect the Images of  
Saintes, are yet much more worse then *Sama-  
ritanes*. And when they had all concluded vp-  
on this opinion, they all stayed vpon this that  
followeth. We that are here assembled in the  
name

name of God, will and commaund this holy Councell and the decree thereof to be for euer obserued in the Church of God, and doe excommunicate all those that say to the contrarie as rebels and disobedient , and for the enlarging of the treasure of our Mother holy Church, we giue a full *Jubile* of Pardons for al the sinnes of all such as shall alwayes haue the Image of Iesus Christ, and do sacrifice, honor, and reuerence thereto. *Amen.* Here wee see how these holy Fathers and good Doctors, who were alwayes inspired with the holy ghost , haue gouerned our mother holy Church, which we will beleue and follow, & liue and dye in the fayth thereof. And as concerning other controuersies and questions, we fully rest vpon the holy Councils, decrees, and Canons, as more at large, and more cathegorically is set forth by the Masters of the venerable Colledge of *Sorbonne*, but especial- ly by the great Master of the Sentences , all which together do giue vs well to vnderstand the Articles and questions that are propouned in this holy Coucell, whereupon we haue right well and very diuinely concluded, & are fully resolued : to our great honour and glory, and to the conuersion of all our Aduersaries. Notwithstanding all the oppositions whatsoeuer , that either the Apostles or yet the Doctors of the Church for their part, are any way able to aledge. For, amongest vs, wee hold

Out of dou  
these Cay-  
phases wer  
assembled i  
the name o  
that G O D  
which sain  
Paule write  
of in the 2.  
Corin. 4. say  
ing that the  
God of this  
world hath  
blinded the  
vnderstādin  
of the faith-  
les, because  
he would n  
haue the lig  
of the Gosp  
to shane vpe  
them.

The Apostles shoulde for an vndoubted and an invincible  
accōpted h them to of lesse au- truth (according to the testimony of the Go-  
oritie then spell ) that whatsoeuer is necessary to our sal-  
great Ra- uation, was not reualed to the Apostles , be-  
s of Sor- cause they were not able to write al. Where-  
tane. fore it behoueth vs of necessitie that that  
intoller- which the Apostles haue forgotten and lefft  
blasphem- out we shouold finish, and diuinely accomplish  
to say that by the supplement of our holy traditions and  
d hath re- ordinaunces, which we will and command to  
aled more be for euer obserued and kept as sincerely, as  
false seda- the traditions & ordenaunces of Iesus Christ  
rs then vn- and of his Apostles , and that vpon payne of  
the Apost- deadly sinne, excommunication, and euerla-  
and Euan- sting damnation. Now we haue good occasi-  
hstes. And on to give thanks vnto God, who hath giuen  
faith Ma- vs conquest ouer our enemies, whome we ex-  
met also in- communicate and curse as pernicious and  
s Alcaron, damnable heretiques , because they will not  
d thereby obey our holy ordenances, foolishly houlding,  
ei both bēd them selues a- them selues contented with the Gospell and  
em selues a- doctrine of the Apostles, whom no man is able  
most Iesus to vnderstand , without our holy gloses and  
christ, who expositions. Moreover , neither will wee be  
ith the very so dull and blockish as not to say somewhat  
eath of s mouth for the matter of our most holy Mass, which,  
ill destroye by howe much the more egerly our aduersa-  
oth the one ries the heretiques goe about to extirpe, and  
the other. vtterly ouerthrowe, byso much the mere will  
Thessa. 2. we stoutly stand to maintaine , and defend it  
Jerome op- with our bloods, euē to the death. Where-  
oseth himself fore  
against your  
used Iea-  
nges vpon  
me 86. Psalm.  
vnde 8. and  
ppon the 9.

The Apostles.

Of Images.

The Pop-

fore we haue commaunded the great graces, Chap. of 1er  
vertues, & properties of the most holy Masse Tome.6.  
to be brought to light, according to the te- Prouer.13.  
stimonie of that Reuerend Master Iames of these fooles  
Spaine, a solemne Doctor of Diuinitie, The The waie of  
Copie whereof, we will, it be giuen and exhi- seemeth stra  
bited to euery one that will cuer haue a good in their owt  
deuotion to the most holy Masse, and liue eyes, but the  
and dye in the fayth thereof. that are wise  
hearken vnt  
the councell  
of God who  
teacheth a  
cleane con-  
trary waie.

A COPY

is Copie S.  
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Iustinian  
Emperour  
nis i. Booke  
Summa  
nitatis, &  
de Cathol.  
Leg. 22.

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Sedechias  
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as he with  
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en so, what  
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nnes hor-  
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nges, Peo-  
es, and Na-  
ns, making  
em worship  
eir Idoll  
ial, for main  
naunce and

# A COPY CON- TE INING THE GREAT graces, vertues, and properties of the *most holy Masse, which, being rightly beheld, is more worth then an inestmable treasure.*



A S T E R Iames of Spaine, a solemnne Doctor of Diuinitie, maketh mention in his writinges, that Saint Augustine and the rest of the Doctors tended to this conclusion, That if any man that heard Masse deuoutly had soulde and taken money for as much land as hee might trauell in a Masse while, and gaue the same money to the pore, that he deserued not so much as if he had deuoutly heard Masse.

Item, that he which in a morning, deuoutly heareth Masse, and trusteth to heare it the next morrowe, all his sinnes which he committeth betweene the Masses, are forgiuen him, if he truely shriue himselfe, which our Lord will giue him before he dye.

Item, after a man hath heard Masse, that his meate doth him a greate deale the more good, and he shall bee sure not to want any thing that daie that maie suffice nature.

Item,

Item, that all veriall sinnes newly made, & all false othes rashly, or ignorantly made, and purposing to shrieve them, are done away by the merite of deuoutly hearing Masse.

Item, that all our steppes in going to heare Masse, are numbred by our good Aungel and shalbe rewarded before God.

Saint Barnard saith, that the first and chief Christian vertue, is to heare Masse deuoutly. For it is of so great strength, and of such dignitie, as that the hearing of a Masse is more worth to a man, then if he wēt on Pilgrimage all the world ouer, and gaue all his goods for Gods sake.

Saint Ierome sayth, that all the while that a Masse is sayde for any dead body that is in Purgatory, that so long, the soule of him suffereth no payne.

Saint Augustine sayth, that who so heareth Masse, and looketh deuoutly at the body of our Lord, neuer languisheth all that day, neyther yet dyeth a suddaine death, yea, and althoough he should dye that day, and were also excommunicated, yet should he not be damned.

Saint Paul saith, that the praier of the head is more worth then the prayer of the members. If the it be so that the Masse is the Lords prayer, and we his members, therefore must the masse be better then all our prayers.

Saint Bede saith, that if a womā with child shall heare Masse the day wherein she should

trauel

conseruacion  
whereof, th  
haue most i  
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ers: and by  
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others to be  
seduced, an  
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all mischief  
which they  
coueting,  
haue made  
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the true fait  
1. Timo. 4. 6.  
1. Samuel.

This saying  
properly be  
longeth to  
the, they ha  
giuen them  
selues to co  
uetouinesse  
and by takin  
of rewardes  
haue peruer  
ted iudgeme  
This is appre  
ued by Sain  
Luke in his  
Chapter.

Ergo it is bet  
ter for a man

erathen, that it would eale her or a great deale  
of her paine.

Saint Luke the Euangelist sayeth, that if a  
sinner be sory for his sinnes, and is willing to  
shriue him of thē vpōthat that day he heareth  
Masse deuoutly, that if he die he shal be saued

Saint Gregory sayth, that euery Masse de-  
uoutly celebrated, conuerteth a sinner to  
God : and deliuereſt a soule from purgato-  
ry, and is more worth to him that saieth it, or  
that causeth it to be ſaid, then a thouſand af-  
ter a man is dead.

The Venerable Masters the Sarbonites haue  
licensed Lewys Haruant, Stacioner, dwelling  
at Paris on the Millers Bridge, at the Signe of  
Saint Lewys to print this Copie.

The Prophētie of Iesuſ Christ which is dai-  
ly accomplished, againſt the wicked Garde-  
ners and ſowers of Thiftles and Briers.

had a little before Sainct Augustine ſaieth the contrary. This ſedu-  
er of Spaine maketh all the pottage in his Cawdron to quake, ſeeing  
he ſpeaketh cōditionally, as thus: If (faith he) it be ſo that the Maffe,  
cc. But he hath an if for an and, vnder the boord. The Maffe is cauſe  
of the getting of woman the rather with childe: for they truſting to  
be holpen thereby, never ſearc̄e greāly the trauell of their deliuerie.  
This lyer alleageth S. Luke, who ſpeaketh altogether againſt him, ſay-  
ing thus, That which is highly eſteemed amoungſt men is abomina-  
tion in the ſight of God Luke.16.15. There is no man, how learned  
ind holy ſoever he be of the like authoritie after the Apoſtles, but  
chiefly S. Gregory who was in Gods cauſe. S. Jerome ſaieth by the  
verde of GOD that theſe men are puffed vp with pride, that they  
knowe nothing, and that they are the enemies of the trueli. Upon  
the Prophete Micheah. Chap.7. Tom.6.

MATH. 15.

All that my heauenly Father hath not plan-  
ted, ſhal be puld vp by the rootes.

A SEN-

A SENTENCE IN-  
TERLOCVTORY TAKEN  
out of the Registers of the most high  
Court of Parliament of  
PARADIZE.

**T**Here is a delay and a respite  
graunted betweene the twoo  
parties vntill the fulnesse of  
time, then, when there shalbe  
no fayth vpon the earth, and  
that sinne and iniquitie shall  
be groewn vnto the highest degree. This shall  
then be in very deed, wheras the auncient of  
yeres shalbe iudge, and the stone which is cut  
without handes from the Mountayne, shall  
breakē in pcces the man of sinnes head, who  
is surnamed the child of perdition, brought vp  
in the house of iniquitie. And because the  
time is shorter then a man would thinke, He  
shall be most grieuously exiled & banished, by  
the irrevocable decree & sentēce of the spirite  
of the mouth of the Labe without spot. And  
so cōsequētly, the mightie & peaceble reigne  
shalbe giuen to the holy people of the most  
high for euer. To whom be all honour, glory,  
and prayse, world without end. So be it.

*Behold, I come quickly,  
Come Lord Iesus. Apoc. 21.*

*When the reigne of Beniamin is exiled,  
Then shall the reigne of Iesse come, by the  
Lord ordeyned.*

Ecclesiast. 3.  
Daniel. 7.  
2. Thessa. 2.  
Luke. 18.  
Daniel. 7. 2.  
Apoc. 18.  
1. Corin. 7.  
2. Thessa. 2.  
Apoc. 22.  
Apoc. 21.  
Daniel. 7.  
Roma. 11.

# TO THE FAITH- FULL READER greeting.



T hath bene thought good , louing Reader , to adde vnto this simple fragmēt a short Antithesis with the Commandement of Jesus Christ , to all his faithfull members , because it verie well agreeth with that that went before , and also for the garnishing besides of this small volume , which the Author hath briefly collected , by reason that he would not be ouer tedious , but rather fitte himselfe to the capacitie of those that are newly instructed in the true faith . And therefore I beseech thee take in good part our poore trauell , beseeching the Lord our God to graunt vs so much of his grace , as that all our workes and actions may bee to the honouer and glory of his holy name . So be it .



# An Antithesis or a contrarietie of the Com- maundements of God, and of the Com- maundements of the Pope.

With a profe of the Popes commaun-  
dements, enemy to God and to his  
word.

Together with the Commaundement  
of Iesus Christ to all Christians , and  
Faithfull.



F.i.

The Com-

The Commaundements of God our  
Creator delinuered by Moyses.

Exod. 20.

**A**ttend my peope and gyue rare,  
Offerly things I shall you tellt  
See that my words in mind thou heare,  
And to my precepts lysten well.

1 I am thy souerayne Lord and God,  
Whiche hath thee brought from carefull thall:  
And eke reclaymed from Pharaos rod,  
Make thee no Gods on them to call.

2 Neuer fashioned forme of any thing,  
In heauen or earth to worship it:  
For I thy God by revenging,  
With greuous plagues this synne will smite.

3 Take not in vaine his holy name,  
Abuse it not after thy will:  
For se thou mightest soone purchase blame,  
And in his wrath he woulde thee spill.

4 The Lord from work the seventh day ceast,  
And brought all things to perfect end:  
So thou and thine that day take rest,  
That to Gods heastes ye may attend.

5 Unto thy Parents honour gyue,  
As Gods Commaundements doe pretend:  
That thou long dayes and good mayst liue,  
In earth where God a place doch lend.

6 Beware

## The Commaundements of God.

- 6 Beware of murder and cruell hate,
- 7 All filchy fornication feare:
- 8 See thou steale not in any rate,
- 9 False witnesse against no man beare.
  
- 10 Thy neighbours house wish not to haue,  
His wife, or ought that he calth myne:  
His field, his Dre, his Asse, his slau,  
Or any thing which is not thine.

The spirite of gracie graunt vs O Lord,  
To keepe these Lawes our hearts restore:  
And cause vs all with one accord,  
To magnifie thy name therefore.

For of our selues no strength we haue,  
To keepe these lawes after thy will:  
Thy might therefore O Christ we craue,  
That we in thee may them fulfill. &c.

Psalm. 19.7.8.

The Lawe of the Lord is perfect, conuerting  
soules.

The Commaundements of the Lord are iust,  
reioycing the hearte.

Deutronom. 12.

Let no man do that which seemeth good in his  
owne eyes, but onely that which GOD com-  
maundeth, without adding or diminishing any  
idte thereof. Apoc. 20.

Deutronom. 27.

Cursed be he that performeth not all the words

The Commaundements of God.

of this lawe to doe them.

Deutronom. 6.

The words which I commaund this day shall be in thine heart. And thou shalt tell them to thy Children, and speake of them when thou art in thine house, &c.

The wordes of the Lord endureth for ever, Isaiah. 40.

The Admonition which Paule gave to the Corinthians, whereby they might know Antechrist.

2. Thessa. 2. 3. 4.

3 Let no man deceiue you by any meanes, for the Lord shall not come, except there come a fatling awaie first, and that that man of sinne be revealed, the sonne of perdition.

4 Which is an Aduersarie, and is exalted above al that is called God, or that is worshipped: so that he, as God, sitteth in the Temple of God, shewing himself that he is God.

This is he, of whom God also spake by his Prophet.

Zachary. 11.

I wil stirre vp a Shepheard in the land, which shall not visite, or looke on the thinges which are discomfited, but he shall eate the fleshe of the fatt and devide the nailes. Ill happen to the unprofitable Shepheard which fornaketh the flocke. The sworde is vpon his arme, and vpon his right eye. His arme shalbe withered, and his right eye shalbe darkned.

THE

# The Commaundements of Satan our Aduersary, deliuercd by the Pope.

## Experience

**A**ttend my people and giue eare,  
Listen to that I shall you tell:  
Mark you my law which you dō heare,  
And in your hearts loue it full well.

1 I am your feueraigntie Lord on Mowldc,  
And see you reuerence none but mee:  
In mee beleue,none other hould,  
And for that poynt,I will set you free.

2 The fashioned forme of euery thing,  
In heauen and earth worship you it:  
And they thereto thenisclues will bring,  
Shall me sore greeue,whome I will smite.

3 See you halowe my holy name,  
For so doing you shall mee please:  
And if for,swearing,you take blame,  
I will you pardone and release.

4 Of holydaies,I haue made store,  
That thou thy selfe mightst more solasse:  
Honour you them : for made therefore,  
They were,for myne,to heare a Masse.

5 Your parents deare, you must forsake,  
To follow my Religion:  
Thats the first poynt, I vndertake,  
To shew my noynted Legion.

6 7 If whoremonger, thiefe, or murdred,  
8 Lyer, or Rebell, that ye be:  
I will you pardon most sure  
Of the payne: so, gayne I may see.

Who so couets in all maner,  
What that his neighbour doth possesse,  
And brings to mee gold or siluer  
Him will I cleanc discharge doutlesse.

Oh, these my lawes haue such a grace,  
As they breed no securitie:  
Therefore all they that them do trace,  
Shall sure be sauied aswell as I.

# The Probation of the Com-

maundements of the Pope, Enemy  
to God and to his word.

EXperience is the true and right proofe of all things , and therefore euery man may thereby see, how the Pope by his ordenances, which are contrarie to the diuine lawe , maketh warre with God.

The Pope commaundeth al men to receiue his lawes, as though they came from heauen,  
*19. distinct. Chap. Si omnes.* He forbiddeth also all men not to doubt, but that whatsoeuer he shall doe, say, or ordayne, is both good , and iust.  
*17. Quest. 4. Chap. Nemini. de trinit. distin.*  
*3. 8. Ex persona.* Wherein he sheweth, that his whole purpose and drift is nothing els but to abolish the Lawe of God , and cause it to bee forgotte, that he might establish his dreames, and vaine follies : which in very deede doe hurt men more, then any other pestilent contagion, because hee buyldeth the saluation of mens soules vpon merites, and not vpon the only freewil, mercie, and grace of God, which is freely giuen vnto vs through Iesus Christ our Lord.

The Popes Canons creake after this sort, I am Gods Lieutenant in earth.  
*chap. Quanto d transla.* Item, I sit in the Chaire of soueraintie.  
*De sepul. sup. chap.* Item , all Romaime Princes haue worshipped my seate as *Iurciure. in Cle-*

ment. *Romana. in princ.* Item, I haue dominion ouer the whole world. For, it belogeth to me to iudge all causes, and none to iudge me, nor take exceptions to my iudgement. 9. 9. 3.  
*Chap. cuncta. nemo aliorum facta.* By this wee know, that in falsely attributing to him selfe the title of Gods Lieutenant, that he altogether vsurpeth the whole authoritie cuen aboue God, forasmuch as he forbiddeth that which God commaundeth, and commaundeth that which God forbiddeth.

Here we see what course he taketh, to shew him selfe euен as hee is, to wit, a very disobedient Nebuchednezer: who, after he had caused his Idols to be set vp, commaunded that euery man should honour them, vpon payne to be cast into an hoat burning Furnace, As *Sydrach, Misach, and Abednego* were. Notwithstanding al the iugglings which he made the world beleue cuen vnto this day, are as well layde open, as the deceit which Daniel discouered, which the Priests of the Idoll *Bell* vsed to entertaine the people with all in their Idolatrie, yet for all that they still mainteined them with executing his cruell fury against all those that will not worship them.

When we receiue the Popes ordenances as good, no doubt but that Cod then loseth all his credit with vs, for no man can serue two masters, namely, when as they are contrary one to another now, God will haue all power both

both in heauen and earth : But the Pope will none of that, for he sayth : That euery man must be subiect to the Bishop of Rome, vpon payne of damnation, and of necessitie obey, whatsoeuer he sayth, *Extravag. de Maiori. Et ob. d.C. unam sanctorum.* Item, all glory, honor, magnificence, aswell in dignities as in offices, horses, and all furnitures els , is giuen to vs. 96. *distinct. Constantinus.* And as for othes, he sayth : we absoluē all spirituall men of all the othes that euer they haue sworne. 15. Q.8. *Omni.* Ouer and besides all this, we see that in Popery, all othes, periuries, and blasphemies are tollerated.

He declareth by his doyings that which he would be loth to confesse with his mouth , to wit , that hee taketh pleasure in idlenes : and therefore hee hateth that , that God had so straightly recommended , howbeit he doeth it very wisely & warely: for he setteth it down that he hath established this commaundement & all the rest vpon his good intent, as though his good intent were certeyner , then that which God hath spoken by his owne mouth. So it is, that he hath ouer and aboue set vp another horrible blasphemy , which hee hath fetcht out of the bottomles pit of hel, To wit, the Masse , the very dounghill of all mischief.

By this he expresseth, what good fruit aryseth vpon his good intent, which no man is able to obserue, without he will forsake father

or

or mother: and not onely forsake them, and  
as it were, vtterly deny them, but also ran-  
some them, and leaue them starke naked of  
all their goods and substance, to the end that  
master Fryer, and mastris Noonne, might be  
brought in to set vp Steewes, that they might  
thereby at their pleasure the better commit  
most cursed blasphemies against God, & vio-  
late his most iust & righteous law, & also liue  
like a Swyne in a stye, exceeding in all beast-  
ly vncleannes and impietie. Wee see here in  
some what the religion of the Pope is.

We fully remitte (fayth the Pope) all their  
sinnes which will in the yeere of *Iubile*, goe to  
Rome to fetch the sayd *Iubile*. *Sixtus. Quem-*  
*admodum*. Also, sayth he, we will that all such  
things as are not lawfully to be demaunded:  
to be paid vnto vs: For, it is lawfull to receiue  
that which is not honestly to be demaunded.  
18. distin. de culigijs. 13. q. 2. quest. & 1. q. 2. pla-  
cuit. &c. quam pie. But the tributes, and Reue-  
nues which hee weeklye receiueth from the  
Stewes of Rome, Auignon, and many other  
places, And the ransome also which murde-  
rers, theeuers and blasphemers paye him, de-  
clare at full, that he is the nursefather of all  
sinne and iniquitie.

He licenseth also to dispense with our in-  
ward wicked affections. And it is no matter  
with him whatsoeuer a man thinketh, so that  
mischief come thercof, and that we goe on  
from

from ill to worse, as he him selfe doeth : And because he may alwayes get the more money, he shameth not to vaunt, that he may dispense with whatsoeuer God hath ordeyned. 34. distin. lector. & 15. q. 6. iuratos, & extra uag. de voto  
& voti redempt. per totum. Which power and authoritie he vsed, wheras he set vp Idolles, established festiuall daies, and forbad mariage, and forbearing of meates , which S. Paul calleth the doctrine of devils. 1. Tim. 4. 4.

The Popes Canons are so ful stuffed with the prayses which he attributeth to his owne ordinances, as that it seemeth he is of the opinion , that he wondreth at that that the deuil hath put in his head, by reason that hee hath gotten him self so great credit by them. Againe , the glorious shewes, aud Apish toyes, which the Pope & his cōplices make of all the foolerries that hee hath devised in the Storehouse of Satan his companion right well declare, how highly he esteemeth of all his deuillish inuentiones , the hundredth part of which, is not conteined in this short Antithesis , by reason of the great Laborinth of these stinking traditions, as the foudations of Masses, Anniuersaries , purgatory , pilgrimages and many other damnable superstitions. Wherefore I beseech al christians to pray vnto God, that it would please him to teach them his will which he hath set forth in his holy word, and turne them from all the deceites that Satan

tan

tan and his Antechrist shalbe able to lay before them , to make them decline from true christian religion, which is to knowe the on- ly true God, and Iesus Christ whome he hath sent to be our Sauiour. Amen.

Let it not trouble you my Brethren , because you know not the cause why God hath layd this curse vpon the world: For, it is a iust punishment that he hath sent, by reason that we rather loue darkenes then the light , Neuerthelesle, Iesus Christ hath armed all his against this téptation, because they should not be deceiued, saying, Beware of false prophets which come vnto you in shewes clothing, but inwardly are rauening Wolues, ye shall know them by their fruites. Item,in another place, There shall arise false Christes and false prophets , and doe signes and miracles, euен to the deceiuing of the elect if it were pos- sible. Be ye therefore wise, for be- hold I haue foretould yon of it.

THE



# THE PROLOGUE of the Commaundement to all faithfull Christians.

**I**n this Commaundement here is first declared in fewe wordes, the occasion, and cause, why the people of Iesus Christ, so miserably erred, forsaking the true Christian faith, and how it againe returned unto the same. Soone after is described the warre and battaile which Christians haue against the enemie of nature and her Complices. And in the end is briefly taught, with what armour and weapon wee are to fight with them, which wilbe very comfortable, and wonderfully glad the poore and weake consciences of all the Christian Readers.

## THE STILE AND TITLE of Iesus Christ.

**I**esus Christ, the Sonne of the living God, proceeding, descending, & borne of the Kingly lignē of Dauid, and the King of Glorie, the Sauiour of the whole worlde, the Pacifier of the displeasure and heauie wrath of God the Father, The Mediator betweene

betweene God and men, The victorious Trium-  
pher and Conquerour of sinne, The very vnspor-  
ted Lambe of God the Creator that blotteth out  
sinnes. To al my right faithfull and welbeloued  
Brethren, mine inestimable grace, euerlasting  
peace, and unspeakable mercie. So be it.

You know and understand right deate and my  
welbeloued faithfull ones, how that through the  
vniely grace and loue of God my Father, I was  
sent into the miserable woorde to saue you before  
a thousand five hundred eightie and fower yeres  
past, taking vpō me mans nature, and humbling  
my self in the forme and shape of a seruaunt for  
your sakes, and was giuen to you of my Father,  
to deliuer you from all the miserie of bondage,  
and death euerlastinge, that by my most bitter  
Death & Passion, I might do away your sinnes,  
and by my wounds, scourginges, crowning, cru-  
cifying, and other innumerable paines, which I  
suffered for your sakes, for the appeasing and re-  
conciling of God my Father unto you, make you  
acceptable and pleasing in his sight, and heale  
and restore you unto your perfect health. And  
lastly confounde, destroye, and ouercome Death,  
ennemie to your nature by my most bitter Death,  
and by my most glorious Resurrection to iustifie  
you: glorifying you afterward, and making you  
Coheires of the heauenly Kingdome of God my  
Father.

And besides, you knowe not with how greate  
a price I haue redeemed you, being also at great  
charge,

charge, with sadnessse, afflictions, and intollerable labours, that I might haue you to bee mine owne peculier and special people, and after that, receiue you with my self into euerlasting inheritaunce. For I haue not redeemed you with gold, Siluer, or precious Stones (as you right well knowe) neither yet by many thousandes of men of Warre, batteynges ready for the Warres, nor with greate Cities, and Kingdomes, but it cost me a greate deale more to deliuer you from the infernall gulfe, and thaldome of the devill, that you might march vnder my Ensigne. For, I gaue vp, and abandoned mine owne most tender body, my most pure blood, and life most innocent: with which thinges I most courteously redeemed you, and tooke you for my most speciall people into a most pleasant and acceptable enperage and kingdome.

Lastly, you knowe what a solemne boewe you made vnto me, and sware in my presence at your holy Baptisme: giuing me your faith, homage, and promise to obeye me for euer, as your true Lorde and onely Prince. Neuerthelesse, and notwithstanding all this, I haue sithens that, tolde and warned you of your negligence, rebellion, and disobedience, and of your transgreſſing of my Commaundementes. Duer and besides all this, I vnderstande, how unthankfull you are for all my benefites bestowed vpon you, despising and contemning my saide Commaundementes: and how you haue forsaken and giuen ouer into

the

the Power and Dominion of the Enemie of  
your nature, and to his Supporters the most  
strong, fortifid, and furnished Castle: which  
you obtained with great trauell, and were com-  
maunded to keepe with all diligence, which is  
the Christian faieth, strengthned, furnished, and  
fortified, with the worde of my holy Gospell:  
through which Munitiō and strength, I haue  
vnto this present, preserued the whole lande of  
my Catholique Church, making it so strong as  
that the Enemie shall neuēr be able to ouercome  
it. Although notwithstanding I haue heretofore  
feared, my self as yet being with you vpon earth,  
that this Tower and Castle might suffer and a-  
bide ouer sharpe assaultes of the Enemie, for so  
much as I knew before (as I continually know  
all thinges) how craftely, deceitfully, and cun-  
ningly he would enforce himself to assaile and  
attempt, spoyle, and robbe this Castle. And ther-  
fore haue I commaunded you to haue in perpe-  
tuall memorie these things, and faithfully and di-  
ligently keepe good watch: teaching you how  
you might defende this Castle from all Ene-  
mies, and safelē holde and keepe it. For which  
cause, I haue appointed and left with you myne  
Officers: to witt, mine Apostles, Disciples, and  
Euangelicall preachers: whom, of mine especial  
grace, I chose, and left to serue you after my de-  
parture, and to admonish you by worde of mouth  
and by witing, that you should play the valiaunt  
Souldiers in this Warre, and besides, to sende  
my

my holy Spirite amongst you, according to my promise, by whose instinct they might make you after, mæte, and wel prepared, manfully to withstand and fight.

Moreover, I haue caused them to make and gine you, many Caliuers, Cannons, Launces, Swoordes, and all other kindes of weapons, or warlike Instrumentes meete und necessarie for the Warres, by which you may defend this Castle and keepe it safely. Furthermore, I my selfe haue foretold and manifestly declared unto you by expresse and evident wordes, what maner of ones thei shold be, and such, soone after vndoubtedly, as shold stirre vp, and make this Warre, that is, rauening Wolves clothed in Sheepes skinnes, which outwardly would make a shewe to bee religious, holy, iust, and full of good workes: but inwardly, very Pharisees, hypocrites, ful of dissimulation and deceite: That is to saie, Popes, Cardinals, Bishoppes, Officialees, Channons, Abbots, Priestes, Monkes, Friars, and Nunnes.

And althoough my Ministers, and faithful seruautes, Ieremiah, Ezechiel, and the rest of the Prophetes, had, by most evident signes, prophe-sied, foretold and shewed these false deceivers, yet ceased not I to reueale, discouer, and declare their subtilities and deceites, pointing them as it were most manifestly with my finger, that you might the better knowe, flye, and eschewe them. As my Chauncellour and true witnesse beareth afterward left unto you in writing: which thing

Mat.7.15. &c.

G.J.

also

also the rest of my Apostles and Disciples haue  
likewise done: but especially my chosen Organe  
and elect Vessel Saint Paul, with Saint Peter,  
Saint John, and Saint Iude: who haue left vnto  
you in writing , by what signes and tokens,  
you might perfectly knowe the hypocrisie, fraud,  
fiction, and insatiable couetousnesse, of these false  
Antechristes, my capitall enemies. And yet notwithstanding , you haue nothing profited by all  
these thinges: but haue despised my holy worde,  
contemned my doctrine, and most true councels:  
no whit esteeming my most bloodie death, which  
I aboad vpon the most bitter Crosse: neither yet  
haue you willingly receiuied me for your Sau-  
tour, Mediatour, and Redeemer: but rather rejec-  
ted mee , and procured your saluation by other  
meanes. Wheresore, I haue been offended and  
grieved with you, and haue turned awaie myne  
eyes and face from you . And therefore I haue  
giuen you vp into your enemies handes: vnto  
whom I haue giuen power to take you , & gree-  
uously to punishe and afflict you, doing vnto you  
whatsoeuer pleasest them : In so much , that in  
the ende they shall, by their deuelishe inuentiones  
and humaine tradicions, carrie you cleane awaie  
from me: and make you turne to the Idoll Baal  
of Rome, and teach you to sacrifice vnto straunge  
Gods , in so much , that there is none of you all  
who before had giuen me his faith , done me ho-  
mage , and promised fidelitie at his holy Bap-  
tisme , that shall ever remember , to trust to my  
ayde and craue succour at my handes.

As perilous as the elder times were , and as

daungerous also as thele latter daies are , and  
haue so now reigned and continued many yeres  
together, yet is there no man that hath any whit  
considered of this miserie : Yet as the Children  
of the Hebrewes in the hot burning Durn of Ba-  
bylone, so haue the elect miraculously been pre-  
serued from the fierie furnace of the lawes of Ho-  
perie . And into this miserie , O Christian peo-  
ple, haue thy wicked waies, and peruerse cogita-  
tions, caused thee to come and fall into . For I  
haue sent unto thee all these troubles and pla-  
gues, because thou haddest no will to hearken  
vnto my worde , but hast transgressed my Com-  
maundementes. I haue sent my Prophetes vnto  
you al, and you haue reected them, and would  
not heare them, But contrary wise, you haue gi-  
uen credite rather vnto lyes , and would not bee  
couerted. I haue alwaies attended a long while,  
and there is not one that hath called vpon me in  
trueth, iudgement, and iustice, doing those thin-  
ges which were pleasing and acceptable vnto  
God my Father . And yet for all this, you haue  
not returned and come vnto me, doing penaunce  
for your wicked life , and repenting you of your  
sunes, but haue set at naught my worde, & Com-  
mendes, neither was my wisdome in you. Ther-  
sore, I haue giuen you gall for your drinke , and  
fedd you with most bitter meates: That is to say,  
I haue been contented , that you should bee fedd  
with the doctrines and Commaundementes of  
men, and haue hid my worde from you . For, I  
haue sent you such an extreme famine thereof,

G.ij. as.

as that you runne and goe from moxne to euene,  
and yet are not able to finde any thing wherwith  
to satisfie you . You haue runne euene unto this  
daie, and gone many voyages, into diuers places  
and straunge Regions . Some to Rome, to S.  
James, or to Ierusalem : Some to our Ladie of  
Auuergue, to our Ladie of Ayx, to our Ladie of  
Clery, Burgh God, Boloigne, or Charters, to  
S. Maine, S. Huberd, S. Claude, S. Fiacre;  
and S. Sebastian, lastly, to Sainct William of  
Bourges, and unto infinite and innumerable o-  
ther places, in which ye never yet found the true  
foode to feede your poore soules withall . For my  
holy worde was never caught you in those pla-  
ces, wherby you might haue been deliuered from  
your greeves and sinnes, and learned the right  
and true waie to come to the Kingdome of hea-  
uen: but were spoyled and robbed of al your sub-  
staunce and wealth.

And althoough euene now in the very last ende  
of your persecution, anguishe, and affliction, you  
crye out unto me, and say, Lorde Jesus helpe vs,  
yet might I, of very right, and iustly aunswere  
you, or aske you, where are your Gods which  
you haue made choice of, to worshippe, serue, and  
call upon ? Let them now rise vp and helpe you,  
and deliuer you out of this miserie, anguishe, and  
affliction, according to the number of the Cities  
wherin you haue your straunge Gods . And al-  
thoough besides all this ( O Christian people )  
my Spouse whom I haue espoused, and to who  
you haue given your faith in mariage, haſt thou  
haft many times fallen to fornication and Adul-

terie, giving thy self ouer therby to a great number of others , and hast despised and forsaken me, yet will I not auenge my self on thee, onely yet returne vnto me , and I will most willingly receiue thee : for I will not for all this , turne my face and mercie awaie from thee: for I am the ho- lie one of Israell , gentle , kinde , and mercifull, and myne y<sup>e</sup>are lasteth not for euer . Returne vnto me , and hearken vnto me , that thy soule may liue for euer, and I will make a new couenant with thee, yea, a couenant of comfort, ioye, and peace, and not of affliction . For, I remember myne in- fallible promise: that is to saie, the promise which I haue made by my faithfull seruauntes þ Prophetes vnto all Christians : And namely by the Prophet Ezechiel: saying in this wise. I wil deliuer my Sheepe from the hande and power of rauening Wolues, and the Shepheardeſ shall no more feede them selues , but will take awaie and deliuer my Sheepe from their keeping and feeding . Anon after it is more plaineſly ſpoken by the Prophet Jeremiah, ſaying: In thole da- yes I will turne me vnto you , and haue mercie and pitie upon you. And then I will take you for my people, and will be your God, beſtowing Daſtors vppon you according to my heartes deſire, who ſhall feede you with my doctrine . For, I take no pleasure in your death, but am rather ſorrie for it, and it would pleafe me better to ſee you conuerced , that you might liue . And therefore leauē your Ceterues which you haue made for your ſelues , and I will giue you pleauant Ri-

G. iii. uers,

uers, and lively Water, whereof if you but once  
drinke you shall bee satisfied for euer, and never  
be drye, neither yet be in any maner of feare, but  
come unto me constauntly with all hope: for I  
am gentle, meeke, and humble of heart. Seeke  
me while I maie be found, call vpon me when I  
am at hande, leue your wicked waies, peruerse  
imaginacions, and slanderous kinde of life.

Then calling againe to minde my promesse  
made vnto you, and this alwaies auailable con-  
tract, that is made betweene you and me, cause it  
againe to bee published, and proclaimed by the  
sounde of the Trumpet in all places of Christen-  
dome, making it to be vnderstood, and comman-  
ding in the name of God my Father, me, and my  
holie spiritz, that as many of you as are a thist,  
and desire true righteousnesse, that you come to  
the lively Waters of my holy Scripture, recei-  
ving my holy Gospell alone, and reiecting all o-  
ther doctrines whatsoeuer, whether they bee hu-  
mane, or hellishe. And you that haue no siluer,  
that is to saie, good works and merites, but feele  
your selues full of greeuous sinnes, acknowledg-  
ing your selues poore and miserable, without  
any righteousness or goodnesse whatsoeuer, de-  
ferre not the time in any wise, but rather runne  
and come in haste, to receiue of mee for nothing,  
without exchaunge, recompence, or contribution,  
without golde, siluer, and money, the most plea-  
saunt and delicate wine, and most sweete Milke:  
that is to saie, my mercie, grace, peace, and righ-  
teousnesse. I will craue nothing at your handes,  
but bestowe al things vpon you voluntarily, you

Shall bring nothing to me. Come onely to me; it  
shall cost you nothing, and receive joyfully that  
which I give you. Wherefore, by the forme and  
tenure of this my euerlasting & available Com-  
maundement, I admonishe you all my faithfull  
ones, that these things being heard and read, and  
this Commaundement proclaimed, in your Ter-  
ritories, Countries, & Regions, not negligently  
to despise and contemne my grace and aide that  
is offered and presented unto you, for feare the e-  
nemie of your nature, with his Ministers, and  
Tiraunts, the false Antechristes, false Prophets,  
false Preachers of mens doctrines, peruerse Hy-  
pocrites, and Popishe Pharisies, never hereafter  
haue full power by this meane to deceiue you.  
For they goe about (as a roaring Lyon) by mer-  
ueilous craft, deceite, and cunning, seeking occa-  
sion or meane how to deuoure and destroye you.  
And you shall never bee able any waie to resist  
them, if they once get of you this Castle and For-  
tresse, that is to saie, if they take from you, and  
obscure my holy worde, carrying you away from  
the true faith that you haue in me. For, the whole  
Garnisen and triumph of the victorie, or contra-  
rywise the losse of Christianicie, consisteth in this  
onely Castle. In so much that it had been alto-  
gether impossible for þ Church of Christ to haue  
been endomaged, hurt or wounded, if so be it had  
not been assaulted, gotten, and conquered by the  
Enemie. And yet this is a more greeuous thing,  
that you neither feele, consider, or understand, all  
these daungers, perilles and harmes, but thinke

your selues in the meane while to be the best and  
faidfulllest Chistianas, before all other righteous,  
Euangelique, and vertuous Nations. Admit it  
were so, yet for all this, this Enemie of nature,  
through your negligence and securitie, wasteth  
and destroyeth this Castle so well fenced, for-  
tified, and furnished with Artillarie, and all war-  
like Instruments, and that (which is a most abo-  
minable thing) by effeminate and unprofitable  
men of warre, of no skill, of no force. For, I haue  
left vnto you the Christian lawe so well fenced,  
fortified, and furnished with the invincible tes-  
timonies of the holy Scriptures, as that all the e-  
memies and aduersaries thereof, are never able  
to gaine-saie it. And yet notwithstanding, you  
haue bee[n] so negligent, drowsie headed, and se-  
cure, as that you haue as it were caused it alto-  
gether to be forsaken, abolished, and made boyde  
by Sophisters, false Preachers and hypocrites,  
men, to saie truely, altogether effeminate, of no  
knowledge, conscience, orabilitie, saue that in  
them, and by them, the deuclishe worke of errour  
and deceite, reigneth.

And therefore my deare freends and Brethren  
I doe you to wit, and admonishe you, by the stly,  
promise, and contract made betwene me and  
you, that seeing this Castle is so well fortifid  
and fenced, and vterly impregnable, that you,  
are certaine and sure by the forme, tenure, and  
vertue of these presences, of your vocation and  
saluation: Alwaies prouided, that you submit  
your selues vnder the protection of this Castle,  
wholy obeying this present Commaundement,

and receiving my holy Gospel for a full defence? For, I am by my eternall prouidence determined, suddainely to put to death and destroye all mine enemies, and violently recouer my Castle, which through your negligence and securitie, they detaine and possesse. And therefore my good and faithfull freendes make haste and staine not. Gather your selues together in true loue and vnitie of faith: and march vnder my Ensigne, following me as your Prince, Guide, & Captaine, by the sounde of the Trumpet of my valiaunt Champion and puissant Army, by whom I haue begunne to proclaimme my edict and Commandement all the worlde ouer for these 25. or 30. yeares: That is to saie, my holy worlde, which by the same I sende you againe in my holy Gospel, which through your negligence, the false and perverse Papistes haue borne in pecces, hurte, and wounded. Take fast holde therefore at once, following me, watching in my worlde, in loue and true faith. For I will come suddainely and without delaie, to accomplish my uniuersall, terrible, and last iudgement, that I may aduenge my self of myne enemies: against whom, cuen before your faces, and in your presence, will I doe wonderfull things: and will shew unto you my great mercie, and so deliuer you for euer, as that you shall iustly and in deede saie, al praise, and honor, and glorie, bee vnto our louing and kinde Sauour, who hath deliuered vs out of the handes and power of our enemies. And the others shall likewise be enforced to acknowledge and saie, Lorde

Aclus;

Jesus , these men did put their trust in thee , and  
neuer were confonnded . They cried and called  
upon thee , and thou sauost them . They suffered  
and enduréd many persecutions , and God deli-  
vered them from them all . &c . For , I will euery  
where doe enough for you , receiuing you for my  
beloued people , and lastly , deliuer you from all  
your aduersaries , that they shall neuer hereafter  
be able to hurt you . They shall make sharp warre  
against you : howbeit they shall neuer bee able to  
preuaile . For , I am with you to saue you , and  
will make you like a brasen and iuincible wall  
against them . Wherefore feare not , neither bee  
white liuered , but stoute : manfully fighting with  
out any feare . For , I will slea all your enemies ,  
as heretofore I did that cursed Pharao , and all  
the rest that presumed to afflict my people Israel ,  
and it shall fall out with them as it fell out with  
the Amalechites , and the Madianites . Moreo-  
ver , feare not though ye be fewer in number , then  
the huge multitude of your enemies , for they are  
as nothing in my sight . For , I can as easely o-  
vercome an huge number , as an handful , because  
that victorie consisteth not in the multitude , ne  
yet in the lesnesse of the number , but because that  
the ayde and strength commeth from heauen . As  
by most certaine and euident experiance , in all  
the Histories of my most holy Bible , ye maie un-  
derstand , but especially , by that good and valiant  
Captaine Gedeon , who by my Commaunde-  
ment , councell , and ayde , with thre hundred moe  
Israelites , discomfited and slew all the whole  
innumerable multitude of þ Madianites , which

thing I did, because no man should glorie or vaue  
of his owne power and strength, for all power  
and strength is mine. It is I alone that am able Psal. 62.  
to deliuer you from your enemies, and there is  
no man able to withstande or gaine saie me. Fur-  
thermore, this present warre is against me, and  
not against you: and the Castle that the Enemie  
assailleth is mine, and nones els. And therefore it  
is not you that shall be the Conquerours, but I,  
who giueth triumph and victorie to all me. This  
is the onely thing that I require at your handes,  
that ye bee constaunt and manly, keeping most  
confident watch and warde within this Castle,  
vntill such time as that you see me speedily come  
to accōplish your salvation! In the meane while  
beleue this, put your trust in me, assuring your  
selues most undoubtely of my promise, and con-  
firming your heartes with the most profitable,  
and comfortable figures, examples, and simili-  
tudes in my holy Scriptures, which I haue left  
for your conforte, ioye, and exhortation. Consi-  
der with your selues of my faithfull seruautes,  
Abraham, Isaac, Jacob, Moses, Dauid, Gedeo,  
and of all the rest of the holy auncient Fathers,  
vñ I euer leauē and forsake them when they had  
neede of me: Haue not I alwaies, and as often  
as they haue called vppon me, ayded and helpen  
them: And euen so will I doe vnto you my good  
and faithfull frendes. For I am he that onely  
mortifieth, and am able againe to quicken. I am  
the foundation, protection, and saueguarde, the  
Redeemer and Sauiour of all the faithfull. And  
this

This thing haue I verye euidently declared, by ma-  
ny & sondrie signes, aswell in heauen as in earth,  
and therefore ye are not to seeke after any other.  
For otherwise , you are never able any waie to  
withstande your enemies . For, all the power ye  
haue is never able to deliuere you , if I once take  
mine helping hand awaie from you. Seing then  
that the Warres are at hande, and that the Ene-  
mies giue a fresh attempt, and striue more forci-  
ble then before they did to destroy you, you must  
of necessarie be armed and well appointed of all  
warlike Instruments, that ye maie by mine aide  
manfully withstand the, for feare they ouercome  
and slea you, if they once finde you naked and un-  
armed without Swoordes and Billes . Neuer-  
thelesse , forasmuch that this warre and fight, is  
not against flesh and blood, that is to saie, against  
other men, but against Principalities, Powers,  
and the Rulers of the darknesse of this worlde, e-  
nill and wicked Spitories, and ye shall never doe  
good against them , neither bee able to ouer-  
come them , without ye haue spirituall Armour,  
with, that valiant Champion , and Generall of  
mine Army ; Saint Paul clerely expresteth and  
describeth, whereas he sayeth, Be yee therefore  
faithfull, constaunt and stedfast in the faith of our  
Saviour Iesus Christ , arming your selues with  
the spirituall armour of righteousnes & of light,  
that ye may be able to resist the violent and ve-  
hement deceauablenes of the enemy of your  
soules. Wherefore take unto you the whole Ar-  
mour of God, and leaue of nothing that may ap-  
perteine for your defence & safegard , þ by me ye

iphe.6.



might be confirmed and founded vpon me, who am a sure and an immouable foundation & hard rock. Ye see how the Lance Knights, Swyses, & other men of warre, arme & prepare themselues, when they goe to the warres, howe they take an Hawbergion, or any maner of the Armour, a Burgonet, a Sward, a Scutchion or Target, and other peeces of armour, for feare of hurting. Euē so must ye put on spirituall armour, if ye wil fight a spiritual fight against spiritual wickednes. For first you must put on the trueth, for, & in stead of an Arming Girdle, to gird in your soule withall.

Then must your bodie be armed with true righ-teousnes, for feare ye bee not throwen out of the right way through false doctrine. After that, you must haue your feet shod with the preperation of the holy Gospel of peace: That is to say, ye must haue your thoughts, affections, and will, confor-med and framed according to my Gospel, and di-rected by my word, least by them ye be lead to do ill, desiring something or other that is contrarie to the will of GOD, so that by that meane your enemy shall haue greater occasion to tempt and assaile you. But aboue all things yee must take the shield of faith, by which you may keepe dilig-ent watch and ward, that ye distrust not my pro-myses, yee must receiue vpon this shield, all the fierie darteres of the wicked, for they shall not be a-ble to hurt you. For it is the shield of myne ayde, and the Ensigne of my good will to you warde, if ye stedfastly beleue in mee being as sure and armie, as an invincible and immoouable wall, a-gainst

g unit al mens doctrines, which being compared  
with my word, are very lyes. Ye must also take þ  
Helmet of saluation looking with a most certain  
hope , after the promise of saluation that I haue  
made you. Ye must also take in your right hand  
(as a thing most necessarie) the S word of the spi-  
rite which is my word, where with you may beat  
downe all your aduersaries , that any way resist  
& gainesay you in this warre, & finally all other  
tribulations, aduersaries or contradictions. And  
it is not without cause that it is compared to a  
materiall sworde, for it cutteth and entreth eu-  
en unto the deuiding of the soule. And by it, ye shall  
ouercome all things wherfore, if there come any  
amongest you , that will bring and shewe you  
any other sword then this to defend ye from your  
enemis (that is to say, that will teach yee mens  
doctrines and commaundements, by which yee  
may merit everlasting life, and defend you from  
the assaults of Satan ) Let them not come into  
your companie , nor haue any thing to doe with  
them, least ye be partakers of their wicked and  
damnable workes. And thinke all these to be ly-  
ers which bring not, and declare not this word  
unto you. For, by it, I created the heauen, the  
earth, and all creatures, which haue their power  
and working by the breath of may mouth. And  
therefore neither adde to , nor yet diminish from  
it : but vse it , as I haue often commaunded you,  
euen as my Secretaries and Chancellers haue  
lefft it unto you. Howbeit, ye must exercise and  
handle this sword verie ofteyn , that yee may the  
better know to handle and vse it. That is to say,

ye mult diligently looke vpon, and studie the holly scriptures. To the ende ye may learne therein to know my will, and not to attempt and presume to doe any thing, without my word and speciall commaundement. And then I wil no more call ye my Seruants, but rather my friendes, and welbeloued breethren. And then my woorde shalbe vnto you in stead of a Clowde in the day, and a Piller of fire in the night, which shall ligheten you as ye walke by the way, so that yee may walke in the darke, without stumbling, if ye follow it. Now (to conclude and knyt vp my words, that ye may the better and easelier accoōplish the same) my mind and purpose is to send you to all my faithfull and elect, that they may once again understand, that ye are my louing and best beloued Breethren, and that I receive all those into my grace and fauoure, which loue and receive mine only woorde. And that likewise I haue before foreshene, and do yet see, and knowe, all your tribulation, necessities and persecutions, frō which I promise at last to deliuere you, and besides to accept and heare your prayers as often and whensoeuer ye shal in trueth call vpon me, according to my commaundements, and likewise to deliuere you from false Pastours your aduersaries and seducers, reioycing and vybredening by my holy woorde, your Consciences of all false doubtes and prickes or stinges of sinne, which woorde of mine, I haue caused at this present by my faithfull Messengers to be published among all nations, and declared to all people, to the end

to lay open unto the whole world, the deceit, infamie, filthines, and ignorance of all false and wicked preachers, and cursed hypocrites. And that whicheuer they be that will not followe me, and enter in to everlasting life, must hastely depart and leaue of from their wicked and damnable companie. For, (after that my word shall once againe bee manifested to all men) I will quickly come in all mildnesse, blessing and mercie, to saue my children. And contrariwise, with terrible rigour and seuericie, to damme, curse and judge to everlasting condemnation, al miserable and wretched sinners, that haue forsaken me, contemned my wo<sup>d</sup>, and afflicted my poore ones.

Wherefore I last of all admonish you my best beloued brethren that ye be no longer negligent, sluggish and secure, to suffer your selues thus miserably to bee seduced by false Preachers: But that ye keepe a most diligent watch, and walke in light of my most holy Gospell looking shreydly for my ioyfull comming. For, ye neither knowe the day nor yet the houre.

Given at the right hand of God my Father, in the yere a thousand, five hundred, four score and four, and farr from mine incarnation.

Signed by Jesus Christ the Sonne  
of the living God, and Sa-  
uer of the world.

F I N I S.

